

A DEVOUT  
PARAPHRASE

On the 50<sup>th</sup>

PSALME.

*Miserere mei Deus.*

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By Math : Kellison. D : D.

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Rent your hearts and not your garments, and  
turn to the Lord your God: because he is benign and  
merciful, patient and of much mercie, and readie to  
be gracious upon the malice. Joel. 2.

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LONDON.

Printed for Henry Herringman, at the  
Anchor in the lower walke in the  
New Exchange. 1655.

A DEVOU

PARAPHRASE

On the 50th

PSALME

Miserere mei Deus.

By Math. Kellison D. D.

Great your heart and not your garments; and  
turn to the Lord your God: because he is benign and  
merciful, patient and of much mercy, and ready to  
be gracious upon the malice. Joel. 2.

LONDON.

Printed for Henry Worrington, at the  
Mitre in the lower walk in the  
New Exchange. 1722.



To the Christian Reader.

**S**ome of the learned Catholiques of our Nation (Pious Reader) have written sundrie Books in our language to instruct thee in matters of Faith and Religion; and I also, according to my slender Talent, have not been wanting in that kinde. Divers likewise have either translated other mens Works, or published their own to incite thee to pietie and devotion: whom I desiring to imitate, have compiled for thee these Paraphrastical Discourses upon the Psalm Miserere: In which I introduce the Royal Prophet David much bewailing his two great finnes, the Murder of Urias, and Adultery with his wife Bersabee: whereby I endeavour to excite all sinners to repentance for their finnes, and amendment of their lives.

These Discourses I intend principally for great sinners, who still persist in their wicked state of life, though I exclude not others whose finnes are lesse then Davids were, no not any the least sinners; because, though som sins be great, som lesse, yet if compared to the Divine Majestie, which they offend, no sins are to be esteemed small, be they in themselves never so inconsiderable, they also may reap benefit hereby.

I have lived long out of my Countrie, therefore know not who are the greater, who the lesser sinners;

## To the Reader.

sinners: yet this I know in general, there mu  
needs be many, and great sinners in England  
because, where there are ill beleevers, there, ordi  
narilie, are ill livers; and where there are ma  
sorts of Beleevers (as there are in England  
there are many ill beleevers (true faith and be  
liefe being but one) and consequentlie many  
livers; true Faith being the rule of good life.  
For though sometimes true and good beleevers  
are not good livers, because they live not accor  
ding to the rule of their faith and Religion  
and sometimes ill beleevers live wel morallie  
because (guided by Gods graca, which is wa  
iting to none) they follow natural reason, an  
their own vertuous inclination and dispositi  
more then the precepts of their Religion: y  
ordinarilie, ill beleevers are not good livers;  
least among true beleevers you shal find most go  
livers.

Rom. 12

Wherefore these my paraphrastic Discourses  
and mournful lamentations of King David  
(who was a true beleever, and yet some time  
an ill liver, but in this Psalm shews himself  
true penitent) I intend for all sinners, as we  
Catholiques as others, of what so ever Religion  
I being dettor to all; and because I would ha  
them perused by all, I abstain from controversie  
in Religion, lest I should avert any from reading  
them: onelie in paraphrasing the last two Vers  
of this Psalm, occasion being offer'd, I speake  
the unbloodie and daylie Sacrifice of the Altar  
but so, as I rather touch it, then argue it, me  
tion it, then treat of it, suppose it, then prove  
in that manner I might.

And though (as I say) there want not Books  
devoti

## To the Reader.

devotion in England, to move the pious to good life, and sinners to repentance, the beginning (after faith) of all perfection; yet I could not be silent, but rather, by the example of other writers, be encouraged to offer my myte, and smal endeavors for the conversion of sinners, and to follow therein not onely their example, but that of my Saviour IESVS CHRIST, and his Apostles. For he dyed for sinners and came not to call the just, but sinners to repentance; he left nintie nine in the desert, to seeke out one sheep that was lost, & he and his Angels rejoyce more upon one sinner doeing penance, then upon nintie nine just that need it not. His Apostles traversed the world through many stormes of persecution to gain the Soules of sinners; and in gaining them, thought it no losse, to lose their own lives.

Luke 5.

Luke 15.

As sin, through human frayltie, so reigns in this life, that, (as the Prophet David saith) Al have sinned and transgressed, all have declined, and there is not one that doth good, no not one, that is so, as not sometime to sin: so nothing is more necessary in this world then penance, it being the onelie remedie against sin, and the ground of Iustification and Salvation.

In Paradise there was no penance, because no sin; that being a place of innocencie; In Heaven there is no penance, because, sin being a miserie, cannot have accesse to that place of felicitie; In Hell there is no true penance; because, though there be sin, yet that is a place of obstinacie, and sin there, is not pardonable. But in this life, penance is necessary because this life is subject

## To the Reader.

to sin, and sin is also pardonable, whilest the sinner lives. Therefore holie scripture inculcates nothing more then penance and repentance; which (as S. Hierom tells us) is a second Table after

Ezec. 18. Shipwracke, whereby wee may escape drowning, and swim out of the sea of sin into the haven of grace. Penance is a salve against all the wounds of the Soul; it is a plaster against all her sinful sores; it is a soveraign Receipt against all her spiritual diseases. Many wounds & corporal maladies are not curable by physick, but no disease of sin in this life is incurable, save onely final Impenitence, because it excludes penance. No corporal physick can renew youth or revive the dead, yet penance makes the Soul, after she is old and decrepit by sin, young again by grace and newnes of life: It makes us put off the old man, and put on the new; it regenerats us and makes us new creatures,

Math. 3. after we are dead in soul by sin, it restores us to the life of grace, yea and glorie also, if we persever in grace. For these causes I have composed these Paraphrases, to invite sinners to repentance, knowing how deplorable a thing it is to live in sin, how dangerous to defer repentance, and how hopelesse to dye in sin without it.

Luke 13. 2 Cor 4. Eph. 4. 1 Col. 3. Tit. c. 3. 1 Pet. 1. Rom. 6. Gal. 6.

Now if by these my unworthy labours, I shall be so happy as to convert any, yea but one sinner, I shall esteem it no smal happines, not onely to the sinner converted, but to my selfe: because S. James assures me, he that maketh a sinner to be converted from the error of his waies, shall save his Soul from death, & covey not only a multitude of the converts sins, but also of his own; because the conversion of a sinner

## To the Reader..

sinners soul, is a sacrifice for the converters, more pleasing to God, then if he had offered an hecatomb, yea a world for his own sinnes. For, as S. Chrysostom saies, The price of nothing, no not of the whole world, is to be compared to a Soul. Wherefore, though thou give innumerable riches to the poore, thou shalt not doe so great a work, as he that converts a Soule. But of penance and its effects, I shall not need in this Epistle to say more, it being the principal subject of my ensuing Discourse; wherefore I here take leave, and desire my Reader, whether he be Catholique or not, to accept of my poore endeavours, intended as well for the one as the other, and if he profit by them; to thank God the Author of all good; if through my default, they move him not to that repentance and amendment of life, which I intended, I humbly desire his pardon, I was not so able, as willing.

M. Kellison.

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# Errata.

Page 14. l. 19. r. *Verse*. p. 16. l. last. r. *Lord*  
*loab*. p. 21. l. 5. r. 3. p. 23. l. 17. r. *mercies*.  
 p. 24. l. 23. r. *are many*; and as he- p. 28. l. 7.  
*remitted*. p. 43. l. 15. *Though*. p. 44. l. 25. for *his*  
 p. 61. l. 24. *greater*. p. 65. l. 13. and *I with it*.  
 p. 67. l. 2. from part. p. 70. l. 4. *adapted*. p. 71. l. 8.  
*clensed* p. 73. l. 12. *dele and*. p. 85. l. 1. in *his*. p.  
 92. l. 1. *averr*. p. 93. l. 8. *sin*; and (*had*- p. 94. l.  
 25. *increase Spirit*. p. 114. l. 24. *If they be*. p.  
 127. l. 21. *murderer*. p. 135. l. 24. *dele may*.  
 p. 147. l. 16. *selves*, we give all- p. 150. l. 6.  
*dele and*, l. 7. *perfumes*. p. 151. l. 23. *what the*.  
 p. 154. l. 15. *contrite and*- p. 158. l. last, *even*  
*broken*.

M. Kellison.



# A Devout Paraphrase

Upon the Fiftieth

## P S A L M E.

### VERSE I.

Miserere mei Deus.

*Have mercie on me, o God.*



He Royal Prophet David,  
having through humane  
frayltie, committed two  
enormous offences against  
the divine Majesty, no less

then Adultery with Bersheba, & Murder of her husband Urias; and being reprov'd thereof by the Prophet Nathan, accused by his owne conscience, and mov'd by the divine grace, conceives such a detestation of those his sins, and is so much confounded with their horrid aspect, that he falls downe prostrate at the feet of his God, whom

2.Reg.II.  
& 12.  
Adulteri-  
um, quasi,  
ad alterius  
thorum.

B he



## The fiftieth Psalm

he had thus offended. At first, sorrow silenced his tongue from craving pardon: but his eyes undertook that office, and pleaded better for the delinquent by tears (the best Orators) then the tongue could have done by words. At length his speech returning, he sings, or rather sobs forth this doleful Psalm; and peradventure plaies to it with his Harp, but assuredly with his heart, and so makes a sweet consort of his heart by sorrow, of his eyes by tears, and of his voice by a mournfull tune. Fearing Gods Justice, he flies to his mercy, and begins with that sad Note, Miserere, Have mercy; as if he had said,

Pfal. 118. 1. Thou art just O Lord, and thy  
Ioc. 2. Judgment is right: but thou art also  
benigne and mercifull, patient and of  
much mercy, and ready to be gracious  
upon the malice. If thou wert just only,  
I should despair, being conscious of  
two so hainous offences, which I now  
especially deplore: if thou wert mer-  
ciful only, I should presume, but be-  
cause thou art both just and merciful,  
my fear is mixt with hope, and my  
hope with fear; I so fear thy justice, and  
I hope in thy mercy. Thou art, O

Lord

Lord, most just, even Justice it selfe, and this makes me feare; but thou art also most merciful, even mercie it selfe, and this causes me to hope: the first much discourages me, the later as much encourages, and gives me the heart to say *Misere mei Deus. Have mercie on me O God.* If I were, O Lord, as holy as a Saint, yet durst I not appear before the eyes of thy Justice, which in the Angels found wickednesse, and in whose sight the Moon shines not, nor are the starres clean: But since I am a wretched sinner, conceiv'd in sin, and guilty of the two mentioned, and many other sins; how shall I dare to appear before thy Justice? For if the just man trembles before the Tribunal of thy Justice, how shall the sinner stand before it?

Job 4.

Job 25:

2. But I appeal O Lord (saies David) from thy Justice to thy mercie; not as to a higher Tribunal (for thy Justice & Mercy are both infinite, & so equal) but as to a Tribunal more clement & benign. And though I am guilty of such enormous sins, that if I regard them only and their demerit, I may say with

B 2

Cain,

Gen. 4.

*Cain, My iniquity is greater then I may deserve pardon; yet are they not so great, but thy mercie is infinitely greater: wherefore compared thereto, they are not so infinite but they may obtain pardon; for shouldst thou please O Lord, to put not only my sins, but the sins of all men in one scale of thy divine Balance, and thy mercie in the other, thy mercie would outweigh them all, and as the sands of the Sea appear heavier.*

Job 6.

3. Wherefore (O merciful Lord not daring to appear before thee, as a just Judg, I present my self before thee as a merciful and loving Father. He that is convented as criminal before a Judge, useth to diminish or excuse his fault; but I presenting my self before thee, O Lord, as a merciful Father, do neither excuse nor extenuate

2 Reg. 12.

my sin, thy Prophet *Nathan*, thy vice-Judg, having condemned me as guilty of no lesse then Adultery and Murder, and my own Conscience pronounced sentence against me, crying in my name *peccavi*. Standing before thee as a condemned person, I bring no wit-

nesse

nesse to defend my selfe, no sleights  
 nor excuses to palliate my crimes (for  
 who can cover any thing from thee,  
 whose eyes penetrate the most secret  
 recesses of our hearts) but only plead,  
 beg, and claim thy mercy, crying *Miserere mei Deus: Have mercie on me* O Psal. 119.  
*God: For if thou shalt observe iniqui-* Psal. 142.  
*ties, O Lord, who shall sustain it? there-*  
*fore enter not into judgment with thy*  
*(once) servant* David, examine not his  
 case according to the order of Justice,  
 but according to thy mercy; I confesse  
 all, and have nothing to say for my  
 selfe, but *Have mercie*. I conceal  
 not my sin, nor can I; it is too well  
 known to thee, I can only say, *Miserere*.

4. Deal not with me, O Lord (saith  
*David*) according to thy Justice  
 (which would cast me in Law) but ac-  
 cording to thy mercy; by that only I  
 can be saved. Thou art the Sovereign  
 Lord of Heaven and Earth, to whom  
 even Kings and Potentates are but vas-  
 sals; but Lords do also pardon their  
 servants, when with tears of eyes, and  
 sorrow of heart, they beg forgiveness.  
 I beg it in the same manner. Thou art

a *Lyon of the Tribe of Juda*, but Lions also will spare those who prostrate themselves before them; I prostrate both body and soul to thy mercie.

Psal. 31.

5. I confesse by sin I am become as a *Horse and Mule which have no understanding*: My sensual appetites, to

Psal. 35.

which I have been a slave, have so metamorphos'd me, that I am in life and conversation, rather a bruit beast, then a reasonable creature: yet *Men and beasts thou wilt save, O Lord*. In the Law delivered by *Moses* (though a Law of terror) thou hadst pittie even of bruit beasts, and wouldst not permit

Deut. 22.

Exod. 23.

& Deut.

14.

the Jew to plough with an Ox and an Ass, lest the Ass should be over-labour'd, nor to seeth the Kid in the milk of his dam, that seeming crueltie; nor in the nest to kil or take the old bird with the young, nor yet to muzzle the mouth of the Ox that treads

Deut. 22:

out the Corn. Have mercie then on me though by sin more a Beast then they.

Psal. 13.

6. If I were the only finner, O Lord, thou shouldst have lesse reason to pardon me; but seeing all have finned and transgressed; seeing *all have declined, and that there is none that doth good,*

*no not one*: If thou shouldst exercise justice only on sinners, thou wouldst find none on whom to bestow thy mercy. If thou shouldst punish all offenders, thou wouldst have none to pardon: so thy most noble attribute *Mercie* would never show it selfe. None of thy Divine attributes is so grateful, as thy Clemency, none makes thee so popular as thy Mercy; neither has thy Divine Nature any thing greater, then that thou canst remit sinnes, nor more pleasing to men and Angels, then that thou wilt. If no sinner, O Merciful Lord, had ever obtained pardon of thee, it might seem an arrogance in me to sue for it; but if many and very great sinners have found mercie at thy hands, then vouchsafe to pardon me also, whom thou, by thy indulgence to others, hast caus'd to hope for mercie, and be not displeased if the burden of my doleful song be stil the same, O most merciful God. So thou, O Christian Soul, who hast sinned with *David*, cry *peccavi* with him, cry *Miserere mei Deus* with him.

7. Detest the day and hour, yea the

B 4

ma-

many daies and hours in which thou hast offended God; and acknowledge therein thy too too great ingratitude, because in him thou hast offended thy Creator, by whom thou hast thy natural being, and by whom thou liv'st and breatheſt; thou hast offended thy Redeemer, who, to ransom thee from death, the Devil and ſin, became man, and ſuffer'd the moſt painful and reproachful death of the Croſs, to give thee here in this world a Spiritual life and being by grace, and in the next an eternal one by glory. Say to him, I owe my ſelfe wholly to thee for my Creation, and again wholly for my Redemption: ſo I, but one, am twice thine, and twice due to thee. Now if I owe my ſelfe, and conſequently my All for my creation, what ſhall I give thee for my Redemption? *What ſhall I render to our Lord for all the things he hath given me.* I am leſs, O Lord, then either of theſe benefits of Creation and Redemption; yea then the leaſt of thy graces and favours. How ungrateful then was I to offend thee, and thereby (as much as in me lay) to take from thee, who can never give

Psal. 115.



give thee sufficient ; to injure and dishonour thee, who can never render thee enough for the least of thy benefits, though I give all I am and have, yea, though I could give ten thousand times more then I am and have ! But since I owe more, and yet have been so ungrateful to offend thee, what wilt thou expect of me ? Thou knowest O Lord, that of an insolvent debtor, thou canst expect nothing but an acknowledgment of the debt, an humble demand of its remission, and pardon for the offence ; as I do in *David's* dolefull cry, which I repeat after him, *Have mercie on me O God.*

8. O my not only ingratitude, but impudence ! who being not so much as a vile worm, compar'd unto thee, O Lord, durst offend thy infinite Majesty, and was not ashamed to commit those hainous offences not only before thee, but also against thee, which I should have blush'd to act before my servant, or in presence of the poorest Beggar, as though I had thought there had been no God ; or that thou who madest the eye, didst not see, or thou

thou, who art every where, hadst not been present. I said then in effect, as the Fornicator or Adulterer did in *Ecclesiasticus: Who seeth me? darknesse compasseth me, and the Walls cover me, and no man beholds me: whom do I fear? the highest will not be mindful of my sins.* O good God! where was then my understanding, that I could think to hide any thing from thy all-seeing eyes? that I could imagine, or behave my selfe, as though *Thy eyes were not brighter then the Sun, beholding round about all the waies of men,* Eccles. 23. *and the bottom of the depth, and the hearts of men.* Or, if I did know or think thou sawest the sin which I committed in the dark, or in the secret closet of my heart, how shamelesse was I, who feared not to act that before thy all-seeing eyes, and in thy divine presence, which I should have blushed to doe in presence of the poorest Beggar? How couldst thou O God endure this impudence of so vile a sinner? O ye blessed Angels, who carry the sword of Gods Justice, how could you hold your hands, seeing your Lord and Prince so contemned by so

un-

unworthy and fancie a Varlet?

What shall I doe, O Lord? if my sins past could be recall'd, I would revoke and undoe all my offences. But since I can no more recall my former evil actions, then the day or hour past; I can onely be truly sorry for my transgressions; and wish I had never sinn'd, which I heartily doe, and cannot but hope thou wilt forgive and forget my iniquity; for so thou hast promis'd by thy Prophet *Ezechiel*, and I take thee at thy word, which is this; *But if the impious shall do penance from all his sins, &c. living he shall live, and shall not die. All his iniquities I will not remember.* In this thy promise I will hope, because I know thou art truth and goodnesse it selfe, and so canst neither deceive nor be deceived; On this promise I will relie, because I know thou art able and willing to forgive their sins, who are penitent for them: If thou wert able onely, but not willing, I could not easily hope; nor could I, if thou wert willing onely, and not able: but since thou art both able and willing, I will hope for pardon of my sins; I will never foregoe this

Ezech. 18

Iob. 13.

this hope, it being groundd in thy promise; but (as Iob said) *Although thou shalt kill me, I will trust in thee*: And encouraged by this hope, though I be a grievous offender, I dare crave mercy with *David*, *Miserere mei Deus*.

9. I intend, O Lord, to relinquish the state of sin, and amend my life for the future; and since thy mercy is the source and beginning of all thy workes, I desire, that by thy mercy, this work of my amendment may bee begun. Mercy was the beginning of Creation: for when we were nothing, wee could not deserve any thing, and so it was thy mercy, of nothing to make us something, and thy great mercy, to make us the greatest and noblest Creatures after the Angels. Mercy is the beginning of the great grace of predestination, which distinguishes the elect, from the reprobate; as appears by thy words to *Moses*, cited by the Apostle.

Exod. 33. *I will have mercy on whom I will*  
 Rom. 9. *have mercy, and I will shew mercy to*  
 See Aug. *whom I will shew mercy*. Whence St.  
 ep. 105. *Paul* infers, *That it is not of the willer*  
*ad Sixtum.* *nor the of runner, but of God that shewes*  
*mercie.*

*mercy.* And a little after; *therefore on whom he will, he hath mercie, and whom he will he indurates;* to wit, permissively. It is not to be imputed to any merit of ours, that we are predestinated, but onely to the mercie of God; who to the reprobate also gives grace sufficient to be saved. Mercie was the beginning of the *Incarnation*, which is the ground of all mans grace, merit, and glory; because it was decree'd and effected by God, not for mans merit; *S. Th. 3. p. 4. 1. a. 3.* but, out of Gods mercie and compassion, he took on mans miserie, into which<sup>r</sup> by *Adams* sin, he was fall'n: and it being the beginning of all grace and merit, could not be prevented by the merit of man, but onely by the mercy of God; Mercie is the beginning of our *Redemption*; for though to *Christ's* Passion, and it's value and merit, our *Redemption* was due by right of justice; yet that he had suffered for us; and suffering, redeemed us, was his mercie, not our merit: Mercie is the Beginning of our *Justification*, and remission of sins, because wee are *justified gratis by his grace*; And *Grace* is given gratis, for no merit of *Rom. 3.*

ours

ours, but onely for God's mercie  
 Rom. 11. for as Saint *Paul* saith: *If by grace*  
*not for workes* or merits, *otherwise*  
*grace were not grace*: Mercie also is  
 the beginning of our *Glorification*, for  
 although glory be given for our merits,  
 and so in that respect be a reward, yet  
 our merits would not bee merits, if  
 they proceeded not from grace, which  
 is given gratis, and therefore Saint  
*Paul* saith, *The grace of God is life*  
*everlasting*: Wherefore I with *David*  
 desiring Justification from my sins, and  
 after it glory and life everlasting, hum-  
 bly beg thy mercie, the ground of  
 both, saying with *David*: *Miserere*  
*mei Deus*: Have mercie on mee O  
 God.

*Vide Aug.*  
*ep. 103. ad*  
*Sixtum.*  
 Rom. 6.

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*Verse 2.*

Secundum magnam misericor-  
 diam tuam.

*According to thy great mercy.*

**T**Is not so proper for the Sun O  
 Lord, to give light, nor the fire  
 to warme, as for thee to have mercy:  
 because 'tis but an accidental property

to

to the Sun to illuminate, and the fire to give heat ; but thou, O Lord, art essentially merciful, and mercy it self; wherefore if thou wilt shew thy selfe to be thy selfe, have mercie on my sinful Soul ; and because thy mercie is infinite, *Have mercy on me, according to this thy great mercy.* Little afflictions, as sicknesses and diseases of the body, require but little mercie , and may oft-times be cured by Physitians; but sin , if it be mortal, is a great affliction, even that which deprives the Soul of her life of grace, makes her odious and deformed in the sight of God, an enemy to God, and his Saints, and a friend onely to the Devil ; deprives her of life everlasting, and of the clear vision and fruition of God ; and if she repent not in time , tumbles her headlong into Hell, and it's unquenchable fire for ever ; where the damned shall ever burn, and never be consumed, where they shall be dying and never dead, where torments shall be without ease, and miseries without end. Sin therefore requires an infinite mercie, and can be pardoned by none but God, or by special power from him, which



Mar. 2. which he onely granted to his Apostles  
 Iohn 20. and their lawful successors; to whom  
 2 Reg. 11. Christ said; *whose sins you shall for-*  
 & 12. *give they are forgiven.* Therefore *Da-*  
*vid*, whose conscience accused him of  
 mortal sins, which he knew to be great  
 afflictions, desired God to have mercy  
 on him *according to his great mercie.*  
 He had committed two great sins; A-  
 dultery with *Barsabee*, and to cover it,  
 had murder'd *Urias* her husband,  
 whereby he stood in need of a great  
 mercie.

2. O *David*, although thou hadst  
 Aft. 13. formerly been a good King, and  
 a man *according to Gods heart*, yet I  
 can not excuse thee now from heinous  
 sins and great ingratitude, this thou  
 thy selfe seest and confessest. Thou  
 didst violate the wife of *Urias*, thy  
 faithful servant and valiant souldier,  
 and to cover this fault, thou add'st an-  
 other, to wit, the death of this inno-  
 cent Person. O *David*, does not the  
 zeal of *Urias* thy souldier confound  
 thee? hee would not accompany his  
 own wife, while *The Arke of God in*  
 2 Reg. 11. *Israel and Juda dwelt in pavillions,*  
 & 12. *and his Lord Job and the servants of*  
*his*

his Lord abroad upon the face of the earth, yet thou at that time takest thy unlawfull pleasure with her in a soft bed; he expos'd his life for thee, thy Kingdom, and the cause of God, and thou caus'est him to be unjustly and cruelly murdered, and to make his death more sure, expos'est many others to the like danger, giving thereby occasion to the Infidells to insult over the Army of God, and blaspheme his name, who had rais'd thee to the dignity of a King, yet thou deal'st now more traitronously with him, then many of those infidells would have don.

3. This treachery, cruelty, and ingratitude, thou commit'st O *David*, after many gifts of Grace and Nature, which God had bestow'd on thee, after he had chosen thee, and taken thee from the flocks of sheep, from behind the Ewes with young: & had made thee, of a shepherd, or governor of a flock of sheep, a King and Pastor of the people of God; after he had honor'd thee with so many victories, first over *Goliath*, then over the *Philistians*, and *Assyrians*; after he had deliver'd thee so often

Psal. 77.

C

from

psal. 28.

from the hatred and malice of *Saul*,  
 endued thee with the light of Pro-  
 phetic, and knowledg of divine myste-  
 ries, yea, and with great Sanctitie also;  
 after he had promis'd to establish the  
 Scepter of *Juda* in thy family, and be-  
 gin to fulfill it. Thou *O David* for  
 one brutish and momentary pleasure,  
 ( *O* inconstancy, *O* levitie, *O* ingra-  
 titude ) forgetting all these graces and  
 favours, couldst find in thy heart to  
 forsake so good a God, so great a be-  
 nefactor, and to offend him so grie-  
 vously, who had been so beneficent to  
 thee. But this thy great offence, *O*  
*David*, I need not aggravate, thou  
 knowest it better then any man else,  
 and thou acknowledgest it, and there-  
 fore for so great a sin, thou desirest not  
 an ordinary, but a *great mercie*.

4. Gods mercie in it selfe is alwaies  
 great, even so great, that it is God  
 himself ( for whatever is in God, is  
 God, and infinite as he is ) yet this di-  
 vine attribute of mercy in its effects,  
 is greater and lesse, greater in those to  
 whom many and great sins are for-  
 given; lesse, in those to whom smaller  
 and

and fewer offences are pardon'd. *David* therefore desires God to shew him mercy in effect, (according as he had shew'd it to the greater sinners.

5. And I, (O Lord( say so, O sinful Christian) acknowledge my selfe with *David* a great sinner, if not in carnal, at least in spiritual sins, which are of themselves greater then the carnal, as in Schism, Heresie, Envy, Pride, Ambition, Hatred of my neighbour, and the like,) beseech thee to have mercy on me, according to thy great mercy in effect, according to that mercy thou shew'dst to *David*, *Manasses*, and other great sinners in the old Law, according to that great mercy thou shew'dst to *S. Peter*, *S. Matthew*, *S. Paul*, and *S. Mary Magdalen* in the new: for my sins being great, require a great mercy. Or, have mercy on me, according to that great work of mercy, the Incarnation, to which peradventure *David* alluded; for out of thy mercy only, not for our merit, thou wast Incarnate: Or have mercy on me, according to that great work of mercy, thy painful Death and Passion,

*S. Tho. 1.  
2. q. 73. art  
5.*

Rom. 8.

which out of meer compassion, thou suffer'dst for mans Redemption. And if (O heavenly Father) out of thy mercie towards us, *thou sparedst not thy own Son*, though equal and consubstantial to thee, *but for us all deliverdst him*, to death, no doubt thou therefore art ready on thy part to have mercy on the greatest sinners. Or lastly, *who ere thou art that hast sinned with David, say with him*) have mercy on me O God, according to thy great and infinite attribute of mercy, which is as great as thy selfe (who art essentially mercie) and is so infinite, that all the sins of the world are but little drops in regard of that Sea of mercy. In this mercy, O Lord (that is in thy selfe) I principally hope, and next in that great effect of mercy, thy Incarnation and bitter passion. And if in the Ocean I cannot want water to wash and cool me, if in the Sun I cannot want light to illuminate me, nor in the fire, heat to warm me: Much lesse can I want mercy in this Ocean of mercy, or light of Grace in this Sun of mercy, which shines on the good and the bad;

bad ; or can my cold fins make me shiver for want of the heat of Charitie, in this infinite fire of mercy, which consumes fins, but saves souls.

## Verse 2.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

*And according to the multitude of thy mercies, blot out my iniquitie.*

I. **M**Y fins O merciful God, (saith David) are great & many ; for if *the just sinneth seven times a day* venially, What have I done? who have a long time led a sinful life, who seldome resisted tentations, seldom fled the occasions of sin, but rather sought them; who have offended so often, that I may say with Manasses, *I have sinned above the number of the sand of the Sea*; And with Ecclesiasticus, *The sand of the sea, and the drops of rain, and daies of the world, who hath numbered?* My sinns of thought, word, deed, of my five senses, and of the

Prov. 24.

Orat: Manas. & 2.

par. 33.

Eccles. 10.

faculties and powers of my soul, which I committed every hower and moment, and in every place and occasion, who can reckon? they are so many that my selfe cannot number them, thou only O Lord hast them all in thy account book, which one day will be produc'd against me, if in the mean time by my sorrow with thy grace, they be not cancelled. Whilst I thus multipli'd my sins, what patience, what mercy O Lord didst thou shew me? when I more and more by often sinning, provok'd thy wrath and indignation, thou extendedst thy patience and mercy: for when thou mightst justly have taken me in my sins, and by sudden death sent me presently to Hel, to receive my just punishment, as thou hast dealt with many lesser sinners then my selfe, yet thou grantedst me leasure and grace to repent; and whilst I contemned thy goodnesse, and longanimity, thy benignitie expected me to it. Wherefore resolving by thy grace not to multiply my sins, yea, never to add one more to my former account, I humbly beseech thee to pardon them; and



and because they are very many, to have mercie on me, *According to the multitude of thy mercies.*

2. Thou O Christian, who hast multiplied sins upon sins with David, and peradventure more then he, desire God, with him, to have mercie on thee, according to the multitude of his mercies. Say with him: Thou forgavest penitent David, *Ezechias*, <sup>2 Re. 12.</sup> and *Manasses*; thou pardonedst Saint Peter, Saint Paul, Saint Mary Magdalen, and thousands other great sinners; pardon me also O sweet Lord, according to these thy so many mercies, and commiserations. *Where are thy old mercies O Lord,* which thou shewdst heretofore to sinners? *In thee our forefathers* (though sinners as we) *have hoped, they have hoped, and thou didst deliver them.* <sup>Psal. 28:</sup> *They cried to thee and were saved, they hoped and were not confounded.* <sup>Psal. 21:</sup> I cry O Lord with them, hear me as thou didst them, I hope for mercy with them, let me find it at thy hands, as they did, and let me not be confounded. Are all thy mercies spent? are none left for me? May I say to

Gen. 27.

thee, as *Eſau* ſaid to his Father *Iſaac* ?  
*Hast thou not reſerved me alſo a bleſ-  
 ſing, a mercie? Hast thou one only bleſ-  
 ſing, Father?* haſt thou no more bleſ-  
 ſings nor mercies left for me? No, I  
 cannot ſay ſo. Thou art O Lord, in-  
 finitely more rich in mercies, then *Iſaac*  
 was in bleſſings. Thou haſt be-  
 ſtowed thouſands and millions of  
 mercies on ſinners, yet thou haſt infi-  
 nite more reſerved for others, that  
 ſupplicate thee for mercie. Thy mer-  
 cies are infinite; and an infinite num-  
 ber can never be exhausted; thy mer-  
 cies are above the ſands of the Sea;  
 ſooner may that be dry'd up, then the  
 Ocean of thy mercies exhausted.  
 Wherefore I cry with *David*, *Have  
 mercie on me O God, according to thy  
 great mercie*, becauſe my ſins are great,  
*and according to the multitude of thy  
 commiſerations*, becauſe my ſins are  
 as many; and he cried *peccavi* for his  
 ſins, ſo will I ſend forth from heart and  
 tongue many *peccavi's*, day and night,  
 nay howlerly, and whenever my ſins  
 occur to my memory, I will cry *pec-  
 cavi*.

3. But

3. But because I cannot in my opinion) safely enough rely on my *peccatis*, not knowing whether they proceed from a truly contrite heart or no, I will have recourse to thy infinite mercies, O Son of God, which are merits in respect of thee (who didst accomplish the work of our Redemption) but in respect of me who deserved them not, they are mercies: And I shall offer thee all the steps thou walkedst on earth for me; all the howers thou livedst for me, all the words thou spok'st, all the prayers and exhortations thou mad'st, all thy Theandrick, or humane divine Works, all thy Miraeles, all thy drops of Sweat in the Garden, all those lashes thou enduredst for me at the Pillar, all the sharp tortures thou sufferedst in thy Coronation with thorne, all the pearfings of the Nayls, all thy pangs on the Crosse, all that shower of Blood, which rained from the Heavenly cloud of thy sacred Humanitie; yea, all the drops of that shower, every one of which was a mercie to me, and such a merit in respect of thee, that the least would have been

been sufficient to redeem a thousand worlds. And according to this multitude of thy mercies; take away my iniquitie: Take out all the stains which sin has left in my Soul, cancel by thy death and Passion all the debts I ow; take away my sins from my Soul, from thy eyes, from thy memorie, that they may not only be forgiven, but forgotten, and buried in perpetuall oblivion.

4. For though thou canst not forget any sins committed against thee, no not St. Mary Magdalens sins, which were washed away with many tears of eyes and heart; yet when sins by true repentance are remitted, and quite effaced, thou dost no more impute them, nor punish them (at least with eternall pain) then if thou hadst forgotten them; wherefore thou hast promised, and this promise is my comfort, that when ever a sinner shall repent him of his sins, *thou wilt not remember them*, so, as to punish them, or be offended with the sinner for them, because by Contrition, and the grace thereof, they are taken away, as if they had never been.

Ver.

Ezech. 18.

VER. 3.

**Amplius lava me ab iniquitate  
mea, et à peccato meo munda  
me.**

*Wash me more amply from mine in-  
iquitie, and cleanse me from my  
sin.*

**A** Foul cloth, especially if also  
stain'd, requires much washing  
and rubbing; so a Soul that has much  
sinned, requires much washing with  
the tears of contrition, and much  
rubbing by the austere works of pe-  
nance. King *David* having with sor-  
row of heart cryed *peccavi Domino,*  
*I have sinned to our Lord,* obtained  
that comfortable answer from the  
Prophet *Nathans* mouth, *our Lord*  
*hath taken away thy sin,* whereby the  
malice of his mortal sins was wash'd  
away; yet he not attending so much  
to *Nathan's* revelation, as to the  
greatnesse of his sin, desires to be more  
amply wash'd, to wit, not only from  
the

1 Reg. 12.

the malice of his mortal sins ( of which he will not be secure, and which cannot by grace and contrition be pardon'd without the rest, grace being equally opposite to all ) but also from his venial sins, and the temporal pain due to mortal sin remitted. For though the eternal pain due to mortal sin be alwaies remitted with the sin, yet not the temporal, unlesse the contrition be extraordinary, as it was in Saint

- 2 Reg. 12. *Mary Magdalen*; therefore after *Nathā* had told *David*, our Lord had taken away his sin, he told him also, because  
 2 Reg. 13. *by his sin he had made the enemies*  
 2 Reg. 18. *of our Lord to blaspheme, for this the*  
 3 Reg. 1. *son that is born to thee, dying shall die.*  
 2 Par. 21. *Yea Nathan told David, the sword*  
 24. 25. 35. *should not depart from his house. And indeed three of his own sons ( Ammon, Absalon, and Adonias ) and many others of Davids family were slain. Finally David, in desiring to be more amply washed, desired to be cleansed from all the reliques of sin.*

2. Bnr becaute thou ( O sinful Christian ( hast not that revelation which

- 2 Reg. 12. *David had, That our Lord hath taken*

ken away thy sin, desire him to wash thee clean even from the malice of it, yea to *wash thee more amply*, that is, from the pain and reliques of sin. Say to thy merciful God: O Lord, how often have I wallowed in my filthy pleasures, and in the fowl puddle of sin, whereby I have polluted body & Soul, yea the earth on which I walked, and the ayre wherein I breathed, inso much as I have by sin defiled the Image of God engraven in my Soul, and caused my Soul to seem so monstrous in thy blessed eyes, that thou hast turned thy face from me.

3. If it seem strange to any, that sin should pollute the Soul, which is of a spiritual, and incorruptible substance, he must know, that then a thing is polluted, when united to what is baser then it self: then graced or embelished *S. Tho. 2. 2. q. 7. ar. 2. in corp.* when mixed with something more noble then it selfe: So is silver defiled when it falls into the dirt, or into molten lead; but when a silver ring falls into molten gold, it is gilded and adorned. Then since by sin our Soul averts it selfe from God, and as it were



were units and mingles it selfe by inordinate affection, with creatures, as corporal and beastly pleasures of the body, the trash and pelfe of the world, baser and inferior to her selfe, she is contaminated; but when she converts her selfe to God the Creator, by charitable and love, then is she graced and adorned, because then she is united to a more noble substance then her selfe.

*S. Tho. 1. 2.* 4. Hence 'tis that Divines affirm,  
*qu. 86. ar.* every mortal sin leaves behind it *maculam*, a spot which pollutes the Soul,

1. & 2.

and makes her odious in the sight of God. Wherefore God, by *Jeremie* the Prophet, tels the Jewish Synagogue, (which had defil'd her selfe by many sins, and even by Idolatry) *If thou shouldst wash thy self with Nitre, and multiply to thy self the hearb Borich, thou art spotted in thine iniquitie before me.* Of the blessed Virgin Mary

*Hier. 2.*

*Cant. 4*

*Ephes. 5:*

(because she was free from all sin, at least actual) the Spouse saith in the Canticles; *Thou art all fair my Love and there is not a spot in thee.* And Saint Paul saith, *Christ so loved the Church, that he delivered himselfe to*

to death for it, that he might sanctifie it, and cleanse it by the laver of water in the Word, that he might present to himself a glorious Church, not having spot or wrinkle.

5. This spot and filth of sin is the most loathsome of all ordures; for corporal staines only pollute bodies; and cannot defile a spirituall substance: Therefore if an Angel, or a mans Soul should passe through a stinking puddle, it would not be defiled; hence it is, that the Soul of a Leprous body, is not thereby awhit contaminated: But sin is so foul and beastly, that it defiled *Lucifer*; and the Angels who followed him in his rebellion against God, and it pollutes our Soules, as I have shewed. Therefore God who *S. Tho. 1. created all things, even those which pa. q. 8. ar. seem to us most unclean, never defil'd his hands; who is in all things by essence, power, and presence, yet is no more contaminated by them, then the Sun when he shines on the dunghill: yet if He could create a sin, he should be contaminated, and therefore he cannot be author of it, because he cannot be contaminated.* 6. From

1 Para. 11.  
 Ioan 5.  
 4 Reg. 5.  
 Luc. 4.

6. From this ordure *David* cries out to be wash'd and censed: But what water ( *O penitent David* ) wouldst thou have to cleans thee from this impuritie? the nastinesse of sin is so abominable, that neither the water of the cistern of *Bethleem*, which thou once so greedily desiredst, nor the *Probatica pond*, which (being stirred by an Angel) cured the lame and blind, nor the River of *Jordan*, in which *Namman* was censed from his leprosie, can wash away this impuritie of sin, or take out the stain thereof: Therefore most wisely *O Royal Prophet*, thou specifiest none of these waters, but only demandest that water and laver which has force to wash out the stains of sin, and leav'st it to God to find out, at which also by faith, thou thy self aymedst.

Apoc. 1.  
 1 Ioan. 2.

7. Now what is this Laver? it is the blood of the Lamb, *Christ Jesus*, which he shed for all sinners, and in which *he hath washed us from our sins*. By vertue of this blood, all the sins that ever were remitted from the fall of *Adam*, have been washed, and our

our Souls clens'd from them. Therefore this Lamb of God is said to have *Apoc. 13.* been *killed from the beginning of the world.* Not onely because he was in figure kil'd in *Abel*, but because all, who have had remission of their sins, have had it by faith in *Christ*, and by vertue of his sacred Blood, which was shed for us. O Lord, saith *David*, wash me and bath me in this holy laver of thy blood, that I may be cleans'd from all impurity of sin, and hereafter appear grateful to thy divine sight.

8. But though this sacred blood and passion of *Christ* be the general cause of all remission of sins, yet there are many other particular causes, which (in vertue of that) do also remit sins; as *Baptisme*, and other Sacraments in the new Law, and the water of contrition in all Lawes. This laver of *Christs* Blood, *David* by faith foresaw, and desired to be washed and bathed in it, and by it to be clens'd from the ordure of sin.

9. We are defil'd in general by two sins, to wit, Original and Actual; and because Original sin is not contracted

Rom. 5.

tracted by our own personal act or will, but by the wil of our first Parent *Adam*, in whom (as Saint *Paul* saith) *All have sinned*, therefore to wash out the stain of this sin, no personal act of ours is required (as children are not capable of any such act) But in the Law of Nature, the faith of the Parents manifested by some external sign was sufficient: in the Law of *Moyſes*, *Circumciſion*, and in the new Law *Baptiſm* doth ſuffice. But becauſe our actuall ſins are committed by our own proper Wils, a laver and Baptiſm of contrition, called by Divines *Baptiſmus flaminis*, Baptiſm of the Spirit, was ever in all Laws neceſſary: And for this water *David* cryed out, when he ſaid, *Waſh me more amply from mine iniquitie.*

10. Almightye God out of compaſſion to *David*'s thirſt in this kind, ſtrook the rock of his ſtony heart, hardened by ſin, and made the water of contrition gush forth in that abundance, that he ſaith in another place, *mine eyes have gushed forth iſſues of Waters*: And he wil not weep onely

Pſal. 118.

onely for his sins, but wil do it day  
 and night; and this laver of tears  
 wherein he desires to wash his Soul,  
 shal not be a torrent, which runs im-  
 petuously for a time, but an ever-ran-  
 ning fountain; for (saith he) *I will e-* Psalm 6.  
*very night wash my bed, I wil water*  
*my couch with tears.* And the Hebrew  
 text yet more by an *hyperbole* expli-  
 cats the abundance of his tears; For  
 whereas our vulgar Latin text hath, *La-*  
*vabo per singulas noctes lectum meum.* See Gene-  
*I wil every night wash my bed.* The brardon  
 Hebrew hath *natare faciam, I wil make* this Psalm  
*my bed swim* with the floods of my  
 tears. Saint *Mary Magdalen*, though  
 beautiful of body, was by sin become  
 so loathsome a creature in Soul, and  
 in the sight of God, that she durst not  
 look Christ in the face, but *standing* Luc. 7.  
*behind b:sides his feet, began to water*  
*them with tears;* yet being bathed in  
 this water, she became as white as dri-  
 ven snow. What a sin did Saint *Peter*  
 wash away by this laver, who had  
 thrice denied his Master *Christ Iesus*, Mar. 26.  
 not at the threatning of a Tyrant, Mark 14.  
 but at the voice of a silly maid: he Luc. 23.

D 2 - had

had also abjured him with oaths and imprecations most unworthily and ungratefully considering his Masters love to him, and yet going forth and weeping bitterly, this great sin was washed so clean away, as if it had never been committed.

II. Say then (O sinful Soul) to thy merciful God; If *David*, *Manasse*, *Mary Magdalen*, and other great sinners have been washed clean from their sins, why should I despair of being purified from mine also? I confess that I am a great sinner, and consequently polluted from head to feet; but I desire thee O Lord to wash me in the water of Contrition, which has vertue from thy blood, for then I make no doubt of being cleansed: I cry O Lord with *Jeremie* the prophet, *Who wil give water to mine head? and to mine eyes a fountain of tears, that I may weep day and night*, For less will not serve to wash my defiled Soul. I cry with *David*, *O that some man* (Christ Jesus, God and man) *would give me water of this Cistern of Beth-leem*. This water of Contrition is

Hier.9.

I Par.11.

and



another *Noah's* flood, which drowns  
 sin, and sav's Souls; to which water  
 if the finners of the world at that time  
 had had recourse, they had never been  
 drowned in the deluge. It is another  
*red Sea* ( red with the blood of Christ,  
 whence it has its vertue ) which  
 drowns the Egyptians, the Devil and  
 all his hellish troops of sins, but saves  
 Souls, and the true Israelites, by which  
 out of Egypt ( that is, out of the state  
 of sin ) we passe to the Land of Pro-  
 mise, Heaven, the home of our Soul,  
 and the land of the blessed. This wa-  
 ter is distil'd in the limbeck of our  
 hearts by the Holy Ghost, and the  
 fire of charity, which mak's it ascend  
 to the eyes, and thence to Heaven,  
 because it is *water which springs to e-*  
*ternal life.*

Gen. 6.

Exod. 14.

12. O Lord, I demand not (with  
 thy blessed Virgin Mother) wine for  
 the Bride, I crave only this water  
 that washes away the stains of sin,  
 cools the heat of concupiscence,  
 mollifies our stony hearts, and like  
 heavenly rain, fertilizeth the soyl of  
 our Soul, and causes it to bring flour-  
 ishing

riſhing plants, and ſweet flowers of all manner of vertues, which ſets a new glosſe on our Soul, and makes Gods Image (engraven thereon) to appeare moſt amiable to himſelf and to his Saints and Angels, affwages Gods indignation, and extinguiſhes the fire of hel. Give me this water O Lord, and I ſhal eſteem it above the moſt precious wines; it ſhal be meat and drink to me, and I ſhal ſay with our Royal Prophet, *My tears have been loaves of bread to me day and night*, and the grateful refection of my Soul.

Psalm 41.

Judic. 17.

13. Give me, O ſweet God, *a watery ground above, and a waterie one beneath*, as *Axa* asked of *Caleb*. Replenish I beſeech thee with this water of Contrition, not only the eyes of my body, but thoſe of my Soul, and not only the inferior part of my Soul, but the ſuperior alſo. If the eyes of my Soul and its ſuperiour part be watered with this heavenly water, it is ſufficient, though the eyes of my body ſhould be dry; but I deſire thee to water both, that not only the heart and

eyes of my Soul may weep, but that the eyes of my body may gush forth tears, since the one helps the other, and many times the sorrow of the superior part redounds to the inferior; when the heart sorrows, the eyes send forth their tears. I desire not tears for temporal losses, those I would behold with dry eyes, and should I weep never so much therefore, it would not avail me: Give me grace to deplore my spiritual losses only, for having offended thee by sin, for having by sin lost thy grace, thy favour, yea, life everlasting. Tears shed for sin and spiritual losses are never in vain, are never frustrate; tears to obtain those favours, are better Orators, then verbal expressions, and the eyes by tears sooner perswade, then the tongue by words. For this cause *Hieremie* the Prophet in his *Lamentations*, wishes *Hierusalem*, then captive and desolate (and in her he speaks to every sinful Soul) to shed tears as a torrent both day and night, to give no rest to her selfe, nor to let the apple of her eye be silent. I desire of thee (O Lord) this

*Hiere.  
Lam. 2. seu  
Thren. 2.*

*The fiftieth Psalme*

torrent, this fountain of tears, which from the heart useth to fall into the eyes, that I may shed for my sins not a few drops, but a torrent, not a torrent only which runs for a time, but a fountain which runs perpetually: that I may cry as *David* did, not only with mouth and tongue, but with heart and eyes, not with words only, but with tears, *Wash me more amply from mine iniquitie, and cleanse me from my sin.*

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*Verse 4.*

Quoniam iniquitatem meam  
ego cognosco, et peccatum  
meum contra me est semper.

*Because I do know mine iniquitie,  
and my sin is before me alwaies.*

1. **B**Efore I wash'd my self (saith *David*) in the water of contrition, I was a great sinner, but neither knew nor acknowledg'd as I ought

ought, the great enormity of my sin; I was defil'd, yet saw not my own uncleanness, but since I have beheld my self in this water, *I know mine iniquitie, and my sin is alwaies before me.* No mervail then, that God did not pardon *David*, before he acknowledg'd his fault, nor that *David* acknowledg'd it not, before his contrition of heart, because his eyes were blinded with carnal lust, and so he neither saw nor knew his sin; but after the tears of contrition, his eyes were cleared, and then in this water he saw his sin, and seeing it, he acknowledg'd it, acknowledging it, ask'd pardon, and asking pardon, obtain'd it.

2. The vulgar Latin Text hath *Et peccatum meum contra me est semper*; which may be translated, *and my sin is before me alwaies, or my sin is alwaies against me*, as it were accusing and tormenting me with the worm of conscience, which it engenders: And indeed God has engraven in our hearts and Souls a conscience of sin, which like a Law, dictats to us what is lawful, what unlawful; and tels the Thief and

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and Murderer, they sin against Justice; the Fornicator, that he offends against chastitie, the Lye, that he contradicts the truth. The Conscience is also a witnesse, which accuseth the offender before God, even of his most secret sins; and whether he be at home or abroad, alone, or in company, it stil cries out against him: Like a Judge it condemns, and like an Executioner torments the delinquent, both day and night: by night it vexeth him with fearful dreams, by day it blends his recreations with melancholie, and mixeth his wine with water, his joy with sorrow. That as the murderer has alwaies his murder as Judge and Executioner before his eyes or imagination, so a sinner has no sooner committed sin, but his conscience presents it before his eyes, and places it as an enemy against him. Sin is alwaies, as it were, in armes against us, terrifying and threatning us; and therefore the sinner should alwaies be in armes against it, detesting and abhorring it, wishing he had never committed it, punishing it by works of penance and satisfaction.

3. Here

3. Here I observe, *David* saith, *my iniquitie, my sin*; signifying by the Pronoun possessive (*my*), that sin is the offenders possession: So we say *my Land, my House, my Gold, my Silver*. But, O the unhappy possession! by possessing temporal goods, we are rich and happy for this world; but by possessing sin, we are poor and needy, being depriv'd of grace, and all the spiritual riches of the Soul, we are miserable, sin being the greatest of miseries: We possess sin as a snake, or viper in our bosom, or as a plague or mortal sickness. Though we may leave or give away our lands, mony, or other temporal goods at our own pleasure, we cannot be rid of sin without Gods grace, and true repentance, and though we take possession of it with pleasure, we cannot be dispossest'd of it, but by contrition of heart, and many austerities of penance.

4. As *David* said, *his sin was alwaies before him*, and against him, so may every sinner say. *Cain* had no sooner kil'd his Brother, but his conscience presented the sin to him in that



- Gen. 4. that horid manner, that he hung down the head, and (to use the Scripture phrase, *his countenance was fallen*, go whither he would, he could not remove from his eyes the sight of his sin; it scar'd him so, that he feared every one he met would kil him. The
- Gen. 37. Sons of *Jacob*, after they had unnaturally sold their Brother *Joseph* to the *Ismaelits*, had that sin stil in their sight, and when ever any adversitie hapned to them, they imputed it to that sin, saying, *Worthily do we suffer these things, because we have sinned against our Brother.*
- Gen. 42.

5. Some sinners, when their sins present themselves before their eyes, despair, as *Cain* did; others, so soon as their sinns appear in their ugly shapes, acknowledg them, and supplicate God for mercy, knowing his mercy to be greater then all the sins of the world. So *David* did, who not only, when *Nathan* the Prophet check'd him for hit Murder of *Vrias*,  
 2 Reg. 12. and Adultery with *Bersabee* his Wife, but in almost every verse of this Psalm, and all his life cryed *peccavi*; and

and even in the night (when his eyes should have slept) he kept them awake, by gushing forth, and watering his bed with tears.

6. So Saint *Peter's* denial of his Master came often into his mind (especially when the cock crew) and moved him to such tears, as it is written, his eyes were red with often weeping, and his face furrowed with the trickling down of tears: And so (O merciful God) let my sins be alwaies before my eyes, to humble me, and make me know my own frailty; for the future to abhor these Monsters, to detest these vipers, to make me cry often to thee for mercy, to lament my miserie, and endeavour alwaies to pacifie thee for my transgressions, and to satisfie thee by works of penance, for the injuries I have done against thee.

*Niceph.  
lib.2.c.37.  
Baron.an-  
no christi  
69.*

Tibi

Tibi soli peccavi & malum  
coram te feci, ut justificeris in  
sermonibus tuis & vincas  
cum judicaris.

To thee only have I sinned, and  
have done evil before thee, that  
thou maist be justified in thy words,  
and overcome, when thou art  
judged.

1. I Am an absolute King, so made,  
O Lord, by thy authority and  
goodnesse, and consequently have no  
superiour on earth, whom I need  
fear, or who can call me to account;  
and therefore I have sinned against  
thee only, because none but thy self  
can judg, punish or pardon me. To  
thee only I confesse my sin, and of thee  
only I crave pardon.

2. I confesse I have offended against  
*Urias*, and his wife, in violating the  
one, and murdering the other: yea,  
and against *Joab* also in commanding  
him

him to expose *Vrias* to danger: yet thee only have I offended principally, because I transgressed thy *Law*, which forbids *Murder, Adulterie*, and all sin; yet thee only have I offended principally, because that which most aggravats my sin is thy divine Majesty, which I have not fear'd; thy divine goodnesse, which I have not regarded; thy infinite power, which I have contemned; though thou only couldst, by thy omnipotency, annihilate me, by thy Justice punish me even with hel fire, & by thy goodnesse and mercie pardon me. So though I have sinned against men, yet my sin especially shew'd its malice in offending thee, so great, so good a God, who hast created me and all men, who hast redeemed me and all men, who hast made me King of thy people, who hast remov'd the Crown from *Saul's* head to mine, and depriv'd his family of the Scepter, to bestow it on mine.

3. *To thee only have I sinned*, because *Vrias* knew not the wrong I did him; *Bersabee* was consenting, my sin was committed secretly in my own

2 Reg. 11.

own chamber, none but thou O Lord didst know it, and so also in this sense I offended thee onlie. But O inconsiderat wretch that I was, who chose to commit this sin, because men saw me not, whereas I should have feared to commit it, because thou saw'st me, and more before thy eyes, then in the sight of all the world: But thou hast dealt justly with me, the sin which I thought to conceal from the world, thou hast divulg'd, according to what thou toldst me by the Prophet *Nathan*, *Thou hast done this secret lie, but* 2 Reg. 12. *I will do this word in the sight of Israel, and in the sight of the Sun.*

4. Thou, Christian, who hast sinned with *David*, Yay also with him, *To thee only have I sinned, and done evil before thee.* That is, to thee only I have sinned principally, for though I have sinned against men, as against my superiors, by disobedience and breach of their commands, against my neighbour, by detracting from his good name, couzening him of his goods, killing or wounding his body; and against my own body also, by carnal  
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sins, in which as Saint *Paul* saith, *we*  
*sin against our body*, yea, and against 1 Cor. 6.  
 my own Soul also, in killing it spiri-  
 tually by mortal sin, which deprives  
 it of the life of grace, because as the  
 Wiseman saith, *the mouth that lyeth*  
 (to wit, perniciously, and to the no- Sap. 1.  
 table damage of another) *killeth the*  
*Soul*. Yet in all these, I have sinned  
 principally against thee, who forbad'st  
 these things; and my sin is much great-  
 ned, in that it is against thee and thy  
 infinite Majesty, not against men of  
 whatsoever dignity, the circumstance  
 of the person against whom we offend,  
 much aggravating the sin. Say also  
 (O Christian Soul) to thy God: *To*  
*Thee only have I sinned, and done evil*  
*before thee*. When in my secret Cham-  
 ber, or in the dark I sinned, and con-  
 ceal'd the same from the sight of men,  
 but not from thy all-seeing eyes. To  
 thee only I sinned, when in the secret  
 cabinet of my heart, by thought and  
 consent, resolution or will to sin, I  
 offended thy divine Majesty; For *vo-*  
*luntas reputatur pro facto*; the wil  
 before God is reputed as the deed:

E

To

To thee only I then sinned, because thou only wast conscious of these my sins, which I could conceal from men, but not from thy all-pearcing eyes.

5. But since, O Lord, in all my sins, even those I committed against men, I have principally offended against thy divine Majesty, how shal I dare to appear before thee, and thy dreadful Tribunal, who, as thou art the party chiefly offended, so art thou the Judg, witnesse, and accuser of all criminals: Thou art the supream Judg even of Kings and Emperours, because thou art the Sovereign Lord and King. How shal I avoid such a Judg, who is so wise, he cannot be deceiv'd, so upright, he wil not be corrupted? How shal I defend my selfe against such a witnesse, who knows the truth, and never saies other then truth? How shal I acquit my selfe from such an accuser, who, because he knows all, can prove all he saies? I will therefore confesse all, and so avoid all, because confession of the fault, is as it were a lancing of the sore of sin, which makes the corrupt matter run out: Confesse  
be-



before men, and thou art condemned, but confesse before God, and thou shalt be repriv'd, yea absolutely pardon'd.

6. I wil lay open my offences, that by thee (O Lord) they may be cover'd; I will confesse all, that thou maist pardon all; I will accuse my self, that thou maist excuse me; I will Judg and condemn my self, that thou maist not condemn me, according to that promise made by thy Apostle, *If we did judg our selves, we should not be judg'd*, that is condemned.

1 Cor. 11.

7. I wil make my own proceffe against my selfe, which shal be to accuse my self, to bear witnesse against my selfe, and to condemn my selfe, and for my self I wil only plead, *Miserere, have mercy, wash me more amply from my iniquitie, that thou maist be justified in thy words, and maist overcome, when thou art judg'd*. That is, that thou having promised mercy and forgiveness to all repentant sinners, maist justify thy promise in forgiving me, who so heartily repent my self of my sins, that I abhor the very time and

moment of their production; and so  
*maist overcome when thou art pre-*  
*sumptuously Judged*, not to have  
 kept this promise: Or, when thou art  
 judged to be so just in punishing sin-  
 ners, as that thou art not merciful in  
 pardoning them, when from the heart  
 they cry for mercy. Or else (which per-  
 haps was also *Dauids* meaning) par-  
 don me O Lord, and forsake me not  
 and my family for this sin, as thou  
 forsookst *Saul* and his family, for his  
 disobedience; that if any presume to  
 Judge, thou wilt also forsake and cast  
 me off as thou didst him, notwithstan-  
 ding thou hast promis'd to establish the  
 Kingdome of *Juda* and *Israel* in my  
 familie; thou by pardoning this my  
 fault, maist adjust thy self in thy pro-  
 mise, and so *maist overcome* those  
 rash Judges: *Thou hast sworn to David*  
*thy servant*, for ever wil I prepare thy  
*seed*. Thou hast said; I wil put his seed  
 for ever and ever, and his Throne as  
 the dayes of heaven. And again, *once*  
*have I sworn to my holy*, if I ly to Da-  
 vid, his seed shal continue for ever.  
 And again, *Our Lord hath sworn truth*

Psal. 88.

to David, and he wil not disappoint it ;  
 of the fruit of thy womb , I wil set upon  
 thy seat. Keep these thy promises O  
 Lord , notwithstanding my sin , that  
 thou maist overcome those , who think  
 thou , for my sin , wilt forsake me and  
 my familie. Or lastly , when any rashly  
 judg , that thou sometimes punishest  
 sinners in this life too rigorously ( as  
 thou punishedst *David* severely , part-  
 ly in himself , permitting his son *Abša-*  
*lon* to rebel against him , and to abuse  
 his wives and concubines ; partly in his  
 children and Royal issue ) *Thou maist*  
*overcome when thou art so judged ,*  
 thy judgments being often secret , never  
 unjust.

8. And say thou ( O Christian sin-  
 ner ) to thy God ; I for my part , O  
 God , confesse , thou art Lord of life  
 and death , and maist without any  
 injustice punish or annihilate even the  
 innocent at thy pleasure , and no man  
 can justly say , why didst thou so ? For  
 as the VViseman saith , *Who shal im-*  
*pate it to thee , if the Nations perish*  
*which thou hast made ?* much more  
 maist thou punish those who dare of-

Sap. 12.

send thy so great Majesty. One mortal sin deserves an eternal Hel, much more deserves it all temporal punishment of this life; lay therefore O Lord what temporal punishment thou wilt upon me, I shall never complain of thy justice, but shall think thou deal'st favourably with me, so thou spare me eternally. *Here burn me, here cut and lance me, that thou maist spare me for eternity.*

*S. Aug. |  
Hic ure,  
hic seca, ut  
in ater-  
num par-  
cas.*

Pl. 118.

Gen. 18.

9. I desire thee dear Lord, to give me true repentance, which may wash away my mortal sins, and change the eternal pain due to them, into temporal, and though thou punish me temporally for it, as thou didst David, yea though thou shouldst chastise me all my life, I shall cry, *Thou art just O Lord, and thy judgment is right.* And since I have begun to speak to thee, *though I be but dust and ashes,* & have adventured to beg of thee that repentance, which may wash away the malice of my mortal sins, and the eternal pain thereto due, I will not blush to ask of thy liberality such a repentance, such a flood of tears, as thou

thou gav'st that penitent sinner *Mary Magdalen*, by which I may not only wash away all the malice of my sins, but all the pain (even temporall) due thereunto: And if after such remission, thou shalt think good to punish me for that I have sinned, I shal not complain of thy severity, but kisse thy rod, as being laid on by an indulgent Father, for my greater warning and edification, for my encrease of grace and vertue, and for my greater securitie: Yea, I wil be content to weep daily for my sins forgiven, and to exercise my self in works of Penance and satisfaction, as Fasting, Prayers, and Almsdeeds: And according to the counsel of the Wiseman, *Of sin forgiven, I wil not be without fear.* I wil follow the example of Saint *Peter*, Saint *Mary Magdalen*, and other penitent sinners, and in conformity to my Saviour Jesus Christ, who (though he never did, nor could commit the least sin, yet) led a most austere life, I wil spend the rest of my daies in exploring my sins past, though peradventure pardon'd.

Eccl. 50.

E 4

Ecce

Ecce enim in iniquitatibus  
conceptus sum, & in pec-  
catis concepit me mater  
mea.

*For, behold I was conceived in ini-  
quities, and my Mother con-  
ceived me in sins.*

I. **T**Hat I may the better facilitate  
my pardon, O Lord, and the  
more easily induce thee to mercy,  
I desire thee (sai's David) to con-  
sider of what Race I am descended.  
If the root of the Tree be infected, it  
will not bear sound fruit; if the foun-  
dation be ill laid, the superstructure  
cannot chuse but totter with every  
blast of wind: And if one be born  
lame, he cannot but go awry all his  
life. So it is with me, O my merci-  
ful God, the very root and beginning  
of my life was infected with Original  
sin, in which I was conceived; pardon  
me then, if my works, (which are my  
fruits)

fruits) be sowre and infected with sin, they proceeding from this infected and infecting root. *Who can make him clean who is conceived of unclean seed?* The foundation of my life, O Lord, was ill laid, not by thee, for thou laidst a foundation of an innocent and happy life in paradise, by Original Justice; but *Adam*, being our head, by his sin, infected all his members, and being our first Parent, transfus'd his sin, and the infection with it, to all his posterity; Pardon me then, O merciful God, if I shake at every temptation of the World, Flesh, and Devil; yea, if I fal at the puffs and blasts of these winds, my foundation being not firmly laid: And since I was born, yea conceiv'd lame and crooked even in Soul, not through thy default (for thou createdst *Adam*, and tis in him, right in Soul, and upright in body, inso much as by Original justice, his body was subject to his Soul, his sensuality to reason, and the inferiour part of his Soul to the superiour) but through *Adam's* sin, who brake this goodly frame, and made the first discord



cord in this celestial harmony : And though thou mad'st man ( the first man ) right , he hath intangled himself with infinite questions , and oppositions betwixt reason and sensuality , out of which , we , his children , cannot extricate our selves . How then , O Lord , canst thou expect that I , who am born crooked , should walk so upright in the way of thy commandments , as never to halt , never stumble , never go awry , never to swarve from the rule of reason , and thy eternal law ? Consider , O Lord , that this Original sin , by dispoyling me of Original justice ( which was the curb of sensuality , and which in *Adam* , before his sin , was prepared for me ) has caused a great propension in me to sensuality , and vice , which ( being hard to resist ) may plead some excuse for my manifold transgressions .

2. And thou , ( O Christian penitent sinner ) alledg also with *David* thy proneness to sin , for thou wast conceived in it as deeply as he , and consequently hast thereby contracted the like propension to sin : For this  
may

may induce thy merciful God to be the more inclinable to pardon thee. The Angels that fel by sin, could not alledge this excuse, because they had not this pronenesse to Sin, and so deserv'd not mercy; but since thou art conceiv'd and born in sin, and hast contracted this propension to it, which is called *fomes peccati*, cry to thy Lord, *Have mercie on me O God, for behold I am conceiv'd in sin*, and thereby have contracted a great pronenesse to it, which (with thy ordinary Grace) I can hardly resist, and without it not at all. Have mercy then upon me, O merciful Father, and excuse thy childs sin, to which he was so much inclin'd.

3. I have, I confesse, given so much way to this my propension, that whereas thou hast afforded me reason, and grace also sufficient to resist it, yet I by yeelding thereto, did like the prodigal Son, lavish out my portion of both, and yeelded up my self to all licentiousnesse: But thou O merciful God, art not lesse affectionate then that Father, and I, no lesse penitent I hop,

hope, then that Son : For as he, so I confesse, *I have sinned against heaven and earth, and am not worthy to be called thy Son*: And as he, so I return to thee again by sorrow and repentance. Embrace me then, O Lord, and receive me into grace, as that Father did his Son, be not thou, O Eternal, inferiour to that Temporal Father, in mercy and compassion; but shew thy self as thou art, more prone to mercy then I to sin, more apt to pardon then I was to offend.

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*Ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifestasti mihi.*

*For behold thou hast loved truth, the uncertain and hidden things of thy wisdom thou hast made manifest to me.*

1. **T**Hou hast, O Lord, loved truth and sinceritie of heart in me, and for that ( before my fall ) I was a sincere

sincere, and true lover of thee, and thy Law, no double-dealer in my words or actions; thou hast revealed to me many things hidden to men, to wit, the myserie of thy incarnation, thy Life and Death, Resurrection and Ascension, which are the verities of the figures of the old Law, under which I live, and which *verities* thou lov'st, O Lord, before all those shadows and Figures: For partly by faith, partly by spirit of prophecy and revelation, I have had such knowledg of future things, that there's almost no myserie of the new Law, no promise made thereto, which thou hast not reveal'd to me, and which I have not foreseen, and foretold in my Psalms. So thou, who hast confer'd so many favours upon me, wilt not, I hope, deny me that grace, without which, all the rest of thy benefits will not at all advantage me, but rather conduce to my great damnation. And what is that? It is remission of my sins, without which, to have been good, wil not benefit me, the gift of prophecie and miracles, and all other gifts will not save me

me, but rather aggravate my sins, and augment my damnation. Wherefore, O Lord, knowing my self a great sinner, I stil cry to thee (as I did in the beginning of this my penitential Psalm) *Have mercy on me O God, according to thy great mercy.*

2. Or (saies this Royal Prophet, and penitent sinner) I might, O Lord, in some sort extenuate and excuse my sins, because (as I said before) *I was conceived in iniquitie*, and in a great propension to sin: but *I know thou lovest truth*; that is, a sincere heart, and a tongue that confesses the truth: Therefore I sincerely confesse, this my proneness to sinning does not absolutely excuse me from sin, because it could not enforce me against my wil, I by faith in the *Messias* (*who is the way, truth, and life*, and by his life and Passion which was reveal'd to me) having had grace sufficient, by which, in despite of this proneness to sin, I might have resisted and overcome all tentations thereto; wherefore I wil not thereby excuse my self, but ingenuously and sincerely confessing my sin,

fin, recur only to thy goodnesse, and propension to mercy.

3. Say thou also with *David* ( O Christian Soul ) unto thy Lord ; I acknowledge I have received many benefits and favours at thy hands. Thou hast created me of nothing, and of that nothing made me a reasonable creature, resembling thee by the image of thy self, which thou hast engraven in me. By sin, I confesse, I have mar'd what thou hast made, and have defac'd this thy so glorious image. But, O Lord ! wilt thou therefore abandon thy creature, thy own handy-work ? To have created me is a great benefit ; but if thou leave me to my self, and in the misery into which sin has plung'd me, this thy creation wil be to me no benefit, because it were better not to have been, then to be miserable, as sin makes me here, and wil make me more miserable hereafter in hel, into which it will precipitate me, unlesse thou in mercy, first forgive and remit it. Thou then, O Lord, who hast done so much for me in my creation, vouchsafe to renew me, and to set a new glosse and lustre

*The fiftieth Psalm.*

61

lustre on me by thy grace, which may wash away my sin, and extricate me from this misery.

4. Thou hast not only created, but also conserv'd me in the being thou gav'st me by creation, yea preserv'd me from many corporal dangers: Great are these benefits in themselves, but unlesse thou remit my sin, which makes me miserable, it had been better for me to have been annihilated, or that thou hadst not preserv'd me from corporal dangers of fire, water, and the like, then by so preserving me, to give me time to fall into a greater miſchief of sin, which offends thee, makes me miserable, and exposes me to the hazard of hel it selfe.

5. Thou hast heretofore justified me, and clens'd me from original sin by Baptism, and from actual sin by contrition, the Sacrament of Penance, and other Sacraments: Great are these benefits, but if thou dost not again justifie me by thy grace, and remit these my last sins, it wil little avail me, thy former grace of justification wil rather aggravate my sins committed



ted after it, and these my sins (having depriv'd me of the grace of justification) have also extinguish'd the merit of my pious actions done in grace, whereby all will be lost, unlesse thou again take mercy on me, and remit my sins.

6. Thou hast redeemed me, and oblig'd thy self to thy eternal Father to pay no lesse for my ransom ( O the dear bargain ) then thy pretious blood and Death. And wilt thou now cast me off who cost thee so dear? Truly all this is lost in me, and with it, unlesse thou again forgive me, and by thy grace, apply to me this price paid for me, and so again pardon me.

7. Thou hast cal'd me to be a Christian, and hast reveal'd to me, as thou didst to *David*, the sacred Trinity; the Son of God incarnate, his Life, Death, Resurrection, and Ascension, and many other mysteries, *the secrets of thy wisdom*, which thou didst hide from the Philosophers and Sages of the world. Hast thou done all this for me, and wilt thou deny this one thing, to pardon my sins, without which the rest wil not availe me, but

F

rather

Mat. 9.

Luc. 5.

rather serve to augment my damnation? Thou saidst, O Lord, *Thou can'st not to call the just but sinners to penance*, and behold I confesse my selfe a great and grievous sinner; I hearken to thy call, desiring thee to hear my petition, that is, *Have mercy on me, according to thy great mercy*, which I hope thou wilt not deny, having confer'd so many other benefits on me, which yet are all lost, unlesse thou vouchsafe to add this unto them.

8. Or else, I, O Lord, might alledg with *David*, that I was conceiv'd and born in sin, and thereby contracted a propension to it. I might add my corrupt Nature, my evil complexion and disposition, my deprav'd customs, and ill company, which have allured me to sin: but because I know thou *lovest truth*, and sinceritie of heart, I confesse ingenuously, that, notwithstanding all this, I might, with thy grace (which is never wanting to those that seek or will accept it) have resisted all these allurements and incitations to sin, and therefore will not make use of any such palliation (for these might  
excuse

excuse (as Divines say) A tanto, non a toto; from parts, but not from all) but truly and sincerely confessing my grievous sin, I have recourse to thy mercy, and under the wings thereof, I desire only to shroud my selfe. All I have to say is *peccavi*, as David said, and I beseech thee to speak those comfortable words to me, which thou utteredst to him, *And our Lord hath taken away thy sin.*

2 Reg.  
12.

Asperges me Hyssopo et mundabor, lavabis me et super nivem dealbabor.

Thou shalt sprinkle me with hyssop and I shal be cleansed, thou shalt wash me, and I shal be whiter then Snow.

I Cry not (saith David) to Moses, nor Aaron, nor to the Priests of the old Law, under which I live, but to thee O Eternal Son of God, the *Messias* and Redeemer

deemer of the world) *to sprinkle* and  
 cleanse me from the filth of my sins :  
 They could wash the body from le-  
 gal immundities, but not from the  
 uncleannesse of sin, from which I de-  
 sire to be purified; nay they could not  
 cure the corporal leprosie, but only  
 pronounce a declarative sentence, when  
 it was healed; but thou canst heal my  
 Soul of the leprosie of sin, and therefore  
 my hope is, thou wilt *sprinkle me*, not  
 with Cedar wood, Scarlet, and Hyssop,  
 dipped in the blood of the immolated  
 Sparrow, nor with the ashes of the  
 red Cow, but with the blood of thy  
 sacred human Nature, ruddie by its  
 passion, and Prefigur'd by those signes,  
 by this blood, shed in thy passion, and  
*sprinkled by means of the humble Hys-*  
*sop of the Crosse*, I hope thou shalt  
*sprinkle me, and I shal be whiter then*  
*snow.*

Levit. 14.

Levit. 14.

Num. 19.

Vide Au-

gu. 10. 4. q.

33. super  
Numer.

2. In this Blood is my hope, because  
 this only can take out the stain of sin,  
 this only can wash away the spots of  
 iniquity, wherewith my Soul is de-  
 filed. The blood of Goats and Oxen,  
 and such like sacrifices sprinkled (saith  
 David)

*David*) can wash away legal inmundities, but it cannot cleanse from sin, it is thy blood, O Blessed Saviour, can sanctifie and cleanse our Souls from all impurity of that nature.

3. I foresee, saith *David*, by faith in Christ, that by the Sacraments of Baptism and Penance in the new Law, and by contrition in all Laws, Souls are washed from the ordure of sin, and that by the blood of the Lamb *Christ Jesus*, from which they take their vertue. Thy blood O Blessed Saviour, is the general cause; they are particular ones appointed to apply that: thy Blood and Passion is the principal moral cause of grace and remission of sins; they are but instrumental causes, which work in vertue of that principal.

4. And though by wallowing my self in the puddle of this sin, I am now in Soul more foul then the hog in the mire, yet this laver of thy Blood, O Lord, wil wash me so clean, that, though my sins were as Scarlet, they shall be made white as snow, and if they be red as vermillion, they shall be as

Isa. i.

## The fiftieth Psalm

*white as Wool;* My Soul watered with this Blood, and heavenly rain, powred from the cloud of thy sacred human nature, that be fertilized and adopted to produce the verdant plants, and odoriferous flowers of all manner of vertue, and bathed in this stream, it shal recover its former lustre and beauty of grace, which it had lost by sin, and of a vessel of base Service which it yeelded to the World, Flesh, and Devil, it shal become one of honour (*Because take away the rust from Silver, and there shal come forth a most pure vessel*) and a goodly piece of plate, fit, O Lord, to be served in at that Table in Heaven, where the Angels are waiters, the blessed are *commensals*, and thy divinity is the viand on which they feed, by clear vision and fruition, for all eternity.

Prov. 25.

5. Do thou (O penitent Christian) confesse with *David*, that by sin thou art more defiled then the *swine in the wallowing of the mire*, and so hast need to beg with *David*, to be sprinkled with the blood of the immaculate Lamb, *Christ Jesus*, by the means of

2 Pet. 2.

of the humble and contemptible *hyssop*  
 of the Crosse. *The blood of Goats and*  
*Oxen, and the ashes of a Heifer being*  
*sprinkled, sanctifies the polluted to the*  
*cleansing of the flesh, how much more* Heb. 9.

*has the blood of Christ ( who by the*  
*Holy Ghost, offer'd himself unsport*  
*to God ) cleanse our consciences from*  
*dead works to serve the living God ?*  
 This laver of Christs blood I desire,  
 because it cleanseth the Soul from *dead*  
*works*; that is, deadly sins, which bring  
 death to the Soul. *Sprinkle* then and  
 wash me, O Lord, with this blood,  
 that I may be one of those happy  
 ones, *who have washed their robes, and* Apoc. 7.  
*made them white in the blood of the*  
*Lamb.* For though my Soul by sin be  
 monstrous in thy sight, and therefore  
 forsaken by thee, and betrothed to the  
 Divel; yet after she shal be washed in  
 this laver, and restored to her former  
 beauty, which she receiv'd by Bap-  
 tisme, she may break with the Divel,  
 and with all that's contrary to thy will  
 and pleasure, and be made again a  
 grateful spouse, worthy thy love in this  
 life, and thy eternal embraces in the  
 next,

F 4

Audi-



Auditui meo dabis gaudium et  
lætitiā, et exultabunt ossa  
humiliata.

To my hearing thou shalt give joy  
and gladness, and the bones hum-  
bled shal rejoyce.

1. **W**Hen thou hast forgiven my  
fins, and clenſed my Soul  
from her impurity, then ſhal the re-  
morſe and worm (the brood of ſin)  
be kil'd, and my conſcience no more  
gnawn therewith, but in its ſtead, a  
great calm and gladneſſe of heart ſhal  
follow, which ſhal be a continual ban-  
quet to my Soul; becauſe, as the Wiſe-  
man ſaies, *A ſecure mind is as it were  
a continual feaſt*: and the ears of my  
Soul ſhal alwaies hear thoſe comforta-  
ble words thou gav'ſt me by thy Pro-  
phet *Nathan*, *And our Lord hath  
taken away thy ſin*; then to the ears of  
my underſtanding thou ſhalt give joy  
and

and gladnesse; and nothing shal sound  
 immelodious, nothing ingrateful, no-  
 thing uncomfortable, which shal so  
 refresh my Soul, that *my bones*, to  
 wit, the forces and powers of my Soul,  
 which were dejected, and even faint  
 with fear of thy judgments *shal re-  
 joyce*, and recover their spiritual  
 strength, by which I shal be made con-  
 stant and couragious to resist all ten-  
 tations, and to persist for ever hereaf-  
 ter in thy service, and with joy and  
 gladnesse of heart, wherewith thou  
 refreshest all thy devoted servants.

2. Demand thou also, (O penitent  
 sinner) with *David*, the joy of consci-  
 ence and gladnesse of heart, in lieu of  
 that remorse and gnawing worm bred  
 by sin, which continually torments it.  
 For if ever thou possesse this calm of  
 conscience and joy of heart (which  
 Gods spirit imparts, when it gives te-  
 stimony (that is, a moral certitude) to  
 our spirit, that we are the Sons of God;  
 if *sonnes*, heirs also, heirs true of God,  
 and coheirs of Christ: ) then the yoke  
 of Christ wil seem sweet, the burden  
 of his Law easie, and his service, ho-  
 nour

Rom. 8.

A&amp; 20.

nour and pleasure; then fasting will seem feasting, prayer will never seem tedious; in alms-deeds, we shall seem rather to receive then give; at least it will seem *beatius dare, quam accipere; a more blessed thing to give, then take*: Then vertue will appear in its own lustre, amiable; and vice, though season'd with never so much corporal pleasure, will seem brutish and deform'd.

3. O Lord, let me never lose this joy and gladnesse, by vertue of which, my bones, and the spiritual forces of my Soul (*humbled* and weakened by sin) may *rejoyce*, and recover their strength, and I thereby walk cheerfully in the waies of thy commandments, and so doing, may carry this joy (grounded in grace, and the observance of thy Law) with me to Heaven, to those eternal joyes which are there laid up in store for all that depart hence with joy and gladnesse of Conscience, clear'd from the guilt of sin.

Averte

Averte faciem tuam à peccatis  
meis, et omnes iniquitates  
meas dele.

*Turn away thy face from my sins:  
and wipe away all mine iniqui-  
ties.*

1. **W**hen my Conscience shal en-  
joy this calm, and the storm  
of sin be appeased, which made the  
breach betwixt us; I beseech thee O  
Lord, saith David, for the future, *to  
turn away thy face from my sins.* There  
is no child that has committed a fault,  
but fears the face of his Parent; no  
Scholler that has plaid the truant;  
who dreads not the sight of his Master;  
No thee that quakes not at the sight of  
the Judg: No marvel then, if David  
feared the severe countenance of God,  
(his heavenly Father) whom he diso-  
beyed, his Master; whom he had ne-  
glected, his Judg, whom he had sleight-  
ed: He had reason to desire God *to  
turn away his face from his sins.*

2. I

2. I know (saith *David*) my sins cannot be hidden from thy all-seeing eyes, which reach to the sight of all things past, present, and to come: Yet I desire thee to turn away thy angry countenance from them, and lay aside all thoughts of punishing me for them. Thou stil seest and remembrest the most penitent finners offences, yet since they were wash'd away with the tears of contrition, and remitted by thy grace and mercy, thou dost not see and remember them so, as to be any more displeas'd with such a penitent sinner, or so, as to have a thought of punishing him eternally for them. Thou lookst on him and his sins past, not with an angry, but an amiable countenance: And in this sence, saith *David*, I desire thee (after my sins are forgiven, and the joy of conscience which followes) to turn away thy angry face from me and them, to be no more displeased with me, nor think of punishing me eternally for them, but so to love me hereafter, so to behold me even with such a mild aspect, as though I had never sinned (for so thou behold-

est

est all true penitents) and so turn away  
thy angry face from me, that all my  
iniquities may be forgiven.

3. Thou promistest (O almighty  
Lord) by the Prophet *Ezechiel*, that *Ezech. 18.*  
if the impious shal do penance for all  
his sins, &c. thou wilt not remember  
them, that is, so as to punish them, at  
least not eternally. Forget O Lord,  
my sins in the like manner. Thou  
promistest by thy Prophet *Micheas*, *Michea*  
that thou wilt cast our sins into the  
bottom of the Sea, that is, the Sea of  
thy mercy, where they may be seen no  
more: Cast my sins into this Sea, that  
they may be drowned, and hidden  
from thy face. Thou didst cast all the  
sins of *Ezekias* behind thy back, cast *Isa. 38.*  
also mine, and turn thy face from  
them.

4. I also, O Lord (a wretched sinner)  
have sinned with *David*, and fear with  
him to appear before thy face, or come  
into thy presence: Therefore as my  
first Parents, *Adam* and *Eve* did, I *Gen. 3.*  
desire to hide my selfe from thee, if it  
might be in some bush or thicket. As  
*Cain* had no sooner sinned, but his  
coun- *Gen. 4.*

Orat. Ma-  
nas. Luc a  
18.

*countenance was fallen; so I guilty of many and grievous sins, dare not look thee in the face: I count my self with Manasses, unworthy to look up to the height of Heaven, and with the penitent Publican, I dare not so much as lift up my eyes toward the place where thou art. Wherefore O Lord, I cry to thee with David, turn thy face from my sins: It is not convenient that thy Divine eyes should cast their light and beams on so vile objects; it is not fit they should look on such uncleanness, lest they provoke thee to indignation. Remember them no more, so as to be displeased with me for them, remember them no more, so as to punish me eternally for them: As thou rememberest Saint Mary Magdalen's sins, yet since her repentance, art reconciled to her, so deal with me in this sence, turn thy face from my sins.*

5. Let my own eyes O Lord, and cogitations be ever fix'd on my sins, not to approve them, not to take delight in them, nor yet thereby to despair of thy mercy towards me; but as oft as I think of them, to detest and ab-



abhor them, to humble my selfe, and take notice of my own frailty by them, to think into what danger of damnation they brought me, and how grateful I should be to thee, who hast delivered me from this danger; to take heed hereafter lest I fall again into them; to weep and cry thee mercy for them, as oft as I think on them; And, by so fixing my eyes on them, to cause thee, *to turn thy face*, and Divine eyes *from them*, and by thy grace and mercy, to *wipe away all my iniquities*.

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Cor mundum crea in me Deus,  
& spiritum rectum innova in  
visceribus meis.

*Create a clean heart in me O God,  
and renew a right spirit in my  
bowels.*

1. **T**Here is no merit in me, O Lord,  
saith *David*, on which, as on a  
subject, thou maist work my justifi-  
cation from sin, and my cleannesse of  
heart,

Rom. 11.

heart; but as thou createdst the whole world of nothing, so thou must *create a clean* and right heart in me of nothing that is mine, that is, of no precedent merit of mine; because the grace of Justification, by which my heart is to be clenſed from ſin, is not given for any precedent good work or deſert of mine. *For if by grace I be juſtified, then not by works, otherwiſe grace were not grace,* no free gift, but a reward.

2. The Almes I gave the poor, the faſting wherewith I chaſtiſ'd my body, my many prayers then made to thee, O Lord, and whatever good I did, whil'ſt I was in ſtate of mortal ſin, were dead works, the works of a dead man, dead in Soul by ſin, and ſo could not obtain my juſtification, and cleanneſſe of heart, wherefore thou, O Lord, out of thy mercy only, and for the merit of thy ſacred Paſſion; muſt juſtifie me: thou muſt create my heart, and make me a new creature out of my nothing, meerly by thy grace and mercy. A ſinner, as ſuch, is no creature of God, and therefore in the Canticle *Benedicite*, where all crea-  
tures,

L. 11. v. 17

tures, even the winds, tempests, dew, & snow, yea and brute beasts, are ingited to praise and bless God; the sinner is not invited, because he, as a sinner, is no creature of God, but a monster of his own perverse will; yea, a nothing, sin being no real thing, and if it be not true, as certainly it is, which the Wise man saies, *fear God & observe his commandments; for this is every mans* Eccles. 12. then a sinner (who is not this, because he neither fears God, nor observes his Commandments) must be a nothing, no thing, and consequently, if God will make him, of a sinner, fish, and an observer of his Law, he must make him of nothing. Therefore David uses the word (*nothing*) which signifies a production of nothing, as when God created the world of nothing; and since, as cold is not expelled by heat, nor darkness by light, nor any contrary, but by its contrary; my heart saith David, cannot dispel the darkness and filth of sin, but by the light and purifying quality of grace. Therefore I desire thee O Lord (saies he) to bestow on me his Grace, that thereby my

G

heart

heart may be purify'd and renew'd.

Prov. 11.

130. *A perverse heart is abominable to our Lord,* saies the Wiseman. Therefore O God, create in me a new heart, which shal be clean and pleasing thee: my old one was become perverse by sin, and cloth'd in the habit of the old man, the first Adam, and first sinner of men: take this perversenesse from me, and create in me a clean heart.

Ezech. 36.

4. O Lord thou promisedst to give to thy people a new heart, and put a new spirit in the bowels of them, to take away the stony heart out of their flesh, and give them a fleshy heart. This promise I challenge O Lord, & this heart I desire: my old heart was by sin made impure, give me a clean one; It was by sin become, as hard as a stone, unapt to receive thy divine inspirations, impleable to any good; give me hereafter a soft heart, mollified by thy blood, and the waters of Contrition, a heart as pliable as wax, easie to be form'd by thy divine hand, to what thou wilt; apt to receive thy divine inspirations, apt to melt in thy love, apt to be passionately

fiionately moved for my own sins, and miseries of others. Give me a new heart, *a clean heart*, purified from the abominable filth of sin, by the water of grace, which flows from thy holy passion, through the channels of the Sacraments.

5. Demand thou also with *David* (O penitent sinner) a *clean* and a new heart. Say to thy God; Thou command'st me, O merciful God, by the *Prov. 4.* wise *Salomon*, with all guard to keep my heart, because life proceeds from it: but because I have not well look'd to it, nor set a guard over it by continual vigilancy, I desire thee to take it to *Pr. 138.* thy care (for unless thou keep this City, he watcheth in vain that keeps it) and not permit any unclean thing to enter it. It has hitherto lodg'd the world, the flesh, and Devil, by inordinate affection: expel them thence I beseech thee; it is, or ought to be thy Mansion, thy Cabinet, thy Temple: let none else enter it. Give me grace to adorn this Temple with chaste and holy cogitations, that in it, thou only maist be loved, thou only worshipp'd, thy praises only dai-

ly sung in it, and to thee only the sacrifice of a contrite heart, of praise and thanksgiving may be offer'd: And seeing my old and unclean heart is not fit for this, *create in me a clean and a new one.*

Prov. 23.

6. Thou command'st me to give thee my heart, and thou beg'st it of me in those enchanting words, *Præbe, fili mi, cor tuum mihi, My son, give me thy heart.* And if thou please to create it anew (for otherwise it is unworthy thy acceptance) I give it thee freely, and in so doing, I shall but give thee what's thine own by Creation, Redemption, and Sanctification; I lend thee not my heart for a time, as I did heretofore, when I observ'd thy Law, but after by sin wrested it out of thy possession, & gave it to the Devil; but I give it thee for ever, never intēding (by thy grace) to take it from thee again.

Isa. 9.

7. O Eternal Father! thou gav'st me by Incarnation, *thy little one*, so stiled by the Prophet *Isaie*, little in his temporal birth, as a sucking Babe, but great in his eternal Nativity; little in his human Nature, immense in his Divinity; weak as a child in his little

body, but omnipotent in all commanding power; contain'd and restrain'd in a narrow crib, in respect of his body, but filling Heaven and earth, containing all things, contain'd of nothing, in regard of his Divine nature, I give thee also my little one, my Heart, one of the least members of my body in quantitie, greatest in vigour, force, and vertue; as that which is the fountain of life, imparting motion, and vital spirits to the rest of the members: Thou gav'st me by Incarnation thy Son, the middle person in Trinitie, I give thee my heart, which is my middle, because it is plac'd in the midst of my body, that it may the better impart heat and life to all the other parts. Thou gav'st me by Incarnation, thy first and only begotten Son; I give thee my first born, that is my heart, which first lives, and last dies in me: This I hope will be acceptable to thee; thou, like the Eagle, desiring to feed on the heart, by a complacence which thou tak'st in it, and esteeming it (if clean and sanctified) above all the mansions on earth, rather desiring to dwell in it



1 Ioan 4.

by charitie (for God is charitie, and he that abids in charity, abid's in God, and God in him) then in the richest Palace on earth, yea, then in Salomons Temple.

8. And having given thee this my heart, henceforth it shal not be mine burthine, thou shalt possesse it, thou only shalt rule it; I will not meddle with the government of it, but under thee, and according to thy Commandments, and direction: And though this heart has heretofore bin the rendezvous and Receptracle of the Devil, the World, and Flesh, thy sworn enemies; Yet if thou please by thy grace, to cleanse and adorn it, they shal be cashier'd, thou only entertain'd, and it shal be at thy dispose, ready to believe in thee, hope in thee, love thee above all things, and to do thy wil and pleasure in all things; for all which my old heart was altogether unapt: *create then in me a new one*, by the newnesse of grace.

9. To this new heart, saies David, for the future, *renew a right spirit in my bowels*. After the World was overflow'n

flow'n with that general inundation  
of Noah's flood, thou brought'st a spi-  
rit or wind on the earth, to dry it:  
Give the little world of my Soul a  
spirit of Grace, that right spirit, which  
may dry up all the deluge of sin and  
concupiscence. Free me from the un-  
clean spirit of fornication, and from all  
carnal delights, from the spirit of Lust,  
of lying and dissembling; from the  
spirit of Pride and Envy, for these are  
evil spirits; and renew in me the right  
spirit of Charity, Chastity, Humility,  
Poverty; Create anew in me those  
seven graces and spirits of the Holy  
Ghost, the spirit of wisdom and under-  
standing, the spirit of counsel and  
strength, the spirit of knowledge and  
piety, the spirit of the fear of our  
Lord; every one of which is a right  
spirit, is thy good spirit, which wil  
conduct me into the right way to sal-  
vation. The Spirit, wherewith I was  
heretofore led, was not a right spirit,  
because it drew me out of the way,  
it was a crooked spirit, because, though  
my body be made to look up to hea-  
ven, yet that evil spirit wrested my

Gen. 8.

Isa. 41.

Pl. 143.

G 4

Soul,

Soul, and made it look down on  
 earthly pleasures. Give me therefore  
 O Lord those seven spirits, and gifts of  
 the Holy Ghost, which are good spi-  
 rits, and which put my Soul in a  
 right posture towards thee and Hea-  
 ven, and make her in all her actions  
 claim principally at thee and thy ho-  
 nour, and elevate her to Heaven by  
 contemplation; whereby she converses  
 with thee, and with thy Saints and  
 Angels. Engrave this right spirit in me  
 O Lord, which I desire to have for my  
 guide, and director in all my actions.  
 In this thy spirit is now all my delight;  
 and how good and sweet is this thy spi-  
 rit. O Lord in all thy gifts, and graces  
 humbly beseech thee (dear Lord) im-  
 print this right spirit in my bowels.  
 Permit not the spirit of Hypocrisie to  
 possess me, because that has only a  
 false outside, but is deformed within;  
 it moves us to fast that we may seem  
 holy, to pray that we may appear de-  
 vout, to give almes that we may seem  
 charitable: but I desire a spirit which  
 may work so inwardly in my heart,  
 that when I fast, it may be out of true  
 love

Sap. 12.

11. 111

11. 111

devotion; when I pray, it may not be with lips only, but with heart; when I give alms, it may not be out of a desire to humour men, but out of charitie and compassion to please God. O Lord, give me this *right heart*, this inward *spirit*; for if the spirit of my heart be right, all my actions will be upright, not inclining to the world: if my heart be clean, all my cogitations, purposes, and even my outward actions will be so; but if the heart be crooked or unclean, all my actions will be fuitable; because if the fountain be muddy, the river cannot run clear; if the root be poyson'd, the boughes and fruit will be infected, and wil infect; if my heart be dead, even the best of my actions will be inanimate, and not rewardable with everlasting life; but if my heart be living by the spirit of grace, all my good works will be quick and meritorious. Since then my former heart, O Lord, was unclean by sin, and crooked by a spirit tending to earthly things; yea was dead by mortal sin, which depriv'd it of the life of grace, give me a clean heart, fit for thee

thee to dwell in; give me a right heart,  
which may alwaies aime at thy glo-  
ry, and which living here by grace,  
may hereafter live the glorious life of  
Heaven.

Ne proijcias me à facie tua, et  
Spiritus Sanctum tuum ne  
auferas à me.

*Cast me not away from thy face, and  
thy holy Spirit take not from me.*

Aug. l. i.  
de libero  
ar. cap. 16.  
& lib. a. c.  
19. & lib.  
contra Se-  
cundinum  
Manich.  
C. 15.

**I**n is an aversion of our wil-  
l from God, the Creator, and an  
inordinate conversion of it to the  
Creature, it is a disdainful farewell to  
the Creator, and a friendly welcome to  
the Creature; which were enough to  
cause God to turn his merciful face  
from us. I O Lord (saies *David* in a  
former verse) desired thee to turn thy  
face from my sins that is, so, as not to  
be displeased with them; now I desire  
thee not to turn thy face from  
my person. My sins are not thy crea-  
tures;

tures, but ugly monsters of my perverse wil; therefore thou hast cause to turn thy face from them, and not dain these viperous broods, thy good look or favourable countenance, but I, (though a sinner by my own malice, yet) am thy creature, by thy goodness, and since ~~thou lovest all things that are,~~ and hatest nothing which thou hast made, yea thou sparest all *because* Sap. 11. they are thine, and especially lovest souls, and reasonable creatures, I hope thou wilt not turn thy face from me, but behold me with a favourable aspect. Thou hatest not the Devil but for his sin, and, were it not for that, thou wouldst love him. Hate then O Lord my sins, for I also hate and detest them with thee; avert thy favourable countenance from them, for I also, through thy grace, cannot afford them a good look: But hate not me, I am thy handy work, and thy Master piece after the Angels: flate not me, I bear thy own Image, which thou canst not hate, since it so lively represents thy selfe: Hate then my creature, my sin, but not thy creature, thy Image,  
divers

*divert thy face from my sins; but cast me not from thy face; turn thy selfe to me, that I may be converted to thee. I could, of my selfe avert my selfe from thee, but cannot convert my self to thee, unlesse thou, by thy grace, effect it.*

2. Heretofore it seem'd a pleasure to me (but O the now displeasing pleasure) to be averted from thee, and converted to thy creatures, which I lov'd inordinately, because above thee, and above thee, because against thy Commandments, but now thy grace has made a great mutation in me, and this  
 Psal. 76. *is the change of the right hand of the Highest; It is now the greatest cor-  
 rofive to my heart to be averted from thy face, in which the Angels take delight; and it wil be my greatest comfort, if thou vouchsafe to turn thy benign countenance towards me, and not cast me away from thy face. Thy Divine aspect, the very turning thy glorious face towards me, is a glorious light, which illuminats my way, and keeps me from falling; it is the star which directs my navigation;*



it is the pillar of fire which leads me by night; and the cloud that guides me by day, through the deserts of this Gen. 13. life, to Heaven the land of promise.

3. Heretofore (which I now heartily lament) I fel from thee (O God) from the Heaven of thy grace and favour, into the depth of sin (had not thy merciful hand sustain'd me) into the lowest pit of Hell: but now, that by thy Grace (the effect of thy benign countenance) I am risen, let me never fal again; now, that by thy heavenly light, I am directed in the right way, let me never wander in by-paths. Now that by thy Grace I am washed from my sins, let me never defile my self again: now that I am cured of my sinful malady, let me never relapse; now that my mortal wounds are healed, by thy grace, let me never renew them. For what would it avail me to be risen, if I fall again? the relapse would render my resurrection more difficult: What to have walked in the waie of thy Commandments, if I lose this path? What to have been washed clean, in the laver of Penance, and by thy grace, if

Cant. 5.

if like a swine, I wallow my selfe again in the puddle of sin; better it is for me to say with the Spouse, *I have washed my feet, how shal I defile them?* What wil it avail to have been cur'd of the (ague of sin, if I admit another accessse of it? A relapse is more dangerous then the first disease. Wherefore turn not thy face from me, by withdrawing thy grace, for then I shal fall again into all those miseries. To have begun wel little avails, how many good beginners are now in Hel? perseverance is that which crowns the work. Therefore O Lord, *take not thy holy spirit from me.* Take not from me the spirit of grace, by vertue whereof I may persevere to the end; yea, O Eternal Father, O eternal Son, give me your increate Spirit, the Holy Ghost, who proceeds from you both, who is coequal, and consubstantial to you both, and who is your mutual love, and eternal kno of friendship; *take not from me this your incarnate Spirit.* So long as this Spirit supports me, Heaven wil foemer fall then I.

4. Here do thou (O penitent Christian)

sian) desire almighty God to turn his  
 face from thy sin, but not from thee,  
 it being thy only comfort in this life,  
 to have his benign aspect, and the light  
 of grace, proceeding from it, which  
 illuminats the way wherein thou art  
 to walk. Desire him also, *not to take*  
*away his holy Spirit from thee*, with-  
 out which, living, thou art dead; living  
 in body, dead in Soul; which, if thou  
 fall, wil raise thee, if stand, wil so  
 direct thy steps, as thou shalt not erre.  
 This Spirit hover'd over the waters in  
 the first creation, giving them fecun-  
 ditie to bring forth fish and fowl; and *Ioan 1:*  
 over the waters of Baptism, when thou  
 wert *regenerated of water and the Holy* *Ioan. 3.*  
*Ghost*, giving them vertue to this  
 day to bring forth spiritual fishes, to  
 wit, Christians, who are spawns and  
 young fishes of the great Fish *Christ*  
*Jesus*, stiled by the *Sybil* in the first  
*Tertul. lib.*  
 letters of her Greek verses *ixbuc* a fish, *de Baptis-*  
 because in the River of *Jordan*, where *mo.*  
 he was Baptized by Saint *John Baptist*, he, like a fish, did, as it were, *Aug. li. de*  
 swim, and thereby gave vertue to the *Civit. ca.*  
 water of Baptism, to regenerate Chri-  
 stians, *18.*

stians, who as such have their origin from the water, like fishes. This spirit again hover'd over the waters of Contrition, and the Sacrament of Penance, when it inspir'd me with the spirit of compunction, whereby I was washed from my sins committed after Baptism, and rose again from sin to justifying grace. Let it give me also (O merciful Lord) the grace and gift of perseverance, without which, all is nothing. *Take not this holy Spirit from me,* and I shal persevere to the end against all tentations in despite of all the Devils in Hel.

5. Saint Peter before he was fortifi'd by this Spirit, was so frail and cowardly, that he deny'd his Master at the voice of a Maid-servant; but after he was arm'd by this *Holy Spirit*, he fear'd not all the Tyrants of the world, nor all the torments that cruelty could suggest; but like a rock, withstood the boist'rous winds of their persecutions, which did but Break and wast themselves, nor move him. He, and the rest of the Apostles who fled when their Master was apprehended, and

and, who even after his Death and Resurrection, assembled themselves, and shut the doores, *for fear of the Jews*; *Joan. 20:* after they had received this *Holy Spirit*, fear'd not the Tyrants of earth, nor all the Devils in Hel: Yea they, but twelve, encountered all the world, nor that joyntly neither, but single, yet made a conquest of a more extensive world, then did *Alexander* the Great, subduing not only their bodies as he did, but their wils and understandings; and subjecting the Empire to the Church, the Scepter to the Crosse, made Philosophie stoop to Christs Doctrine, and Idolatry to Christian Religion: They were sent as sheep among wolves, yet these *Mat. 10:* sheep strengthened by this *Holy Spirit*, overcame the wolves; and as fire converts all into it selfe, so they (inflam'd with this Heavenly fire) consumed sin and Idolatry, and like so many walking fires, inflam'd all the world, converted all to Christ, and made all like themselves, *Christians*.

6. I (O Lord) request at thy bountiful hands with *David*, the gift of

H

this

A<sup>cts</sup> 2.

this *Holy Spirit*, and this Heavenly fire, which descended on the first Christians in the form of fiery tongues. Corroborate and encourage me by this *Holy Spirit*, enflame me with this heavenly fire, and confirm me with it, that no assaults of the Devil, World, or Flesh, may be able to subvert me; that for fear of persecution I may not deny thee, but as I am now, I hope, risen by thy *Holy Spirit*, and grace of justification, so by thy gift and grace of perseverance (the proper effect of it) I may never fall again by mortal sin from thy favour, and eternal vision, the bliss of the blessed, which they only attain who persevere to the end.

Redde

Redde mihi letitiam salutaris  
tui, Et spiritu principali con-  
firma me.

*Render me the joy of thy Salvation,  
and confirm me with thy princi-  
pal Spirit.*

1. **I** Remember, O Lord, saith Da-  
vid (and say O penitent Soul with  
him) what comfort and peace of con-  
science I enjoy'd in thee and thy ser-  
vice before my sin, when I was enrich-  
ed with thy grace, the fountain of true  
peace and joy. Then I *tasted how  
sweet thou art*; then I experienc'd, *how  
great is the multitude of thy sweetnesse,*  
O Lord, *which thou hast hidden for  
them that fear thee*; and hast hidden  
from the worldlings who fear thee  
not: *O how good and sweet is thy Spi-  
rit, O Lord in all.* Thy service is a *Sap. 12.*  
*sweet yoke, a light burden.* But (O my  
infelicitie) I left thee and all this true *Mat. 11.*  
joy and consolation by finning: When  
H 2 by

*Plal. 33:*

*Sap. 12.*

*Mat. 11.*



Luc. 15.

by justifying grace I liv'd in thy house, I abounded with this bread of consolation; but when by sin I left the house of thee my eternal Father, and with the Prodigal Son, follow'd the service of the world; then instead of this bread of true consolation, I was fed as he was, with the husks of carnal pleasures, the hoggish fare of sinners, which never quench thirst, never assuage hunger, never give contentment.

John 4.

Hierem.  
24.

2. VVhen I served thee, O Lord, I drank of the fountain of *living waters*, and true pleasures, nor ever thirsted after other; but when I forsook thee, the Creator, and *fountain of living water*, and *digged to myself cisterns, broken cisterns, which were not able to hold water*: That is, when I thought to extinguish my thirst by love of creatures, created riches or pleasures, I found them *broken Cisterns*, which contain not the water of solid comfort, or contentment. VVhen I served thee, I was fed with *Manna*, the bread of Angels, which contains in it self all delight; but when by sin I left this Angelical food, and sought to  
satisfie

Num. 21,

satisfie my appetite with worldly pleasures ( O the unhappinesse of this exchange ) I then sold with *Eſau* my spirital *first birth-right*, which grace Gen. 25. had given me, for *a melle of pottage*: I exchanged *Manna* for the flesh-pots, Exod. 25. yea the onions and garlick of *Egypt*: I left thee, O Lord the Creator, in whom I had true contentment, for thy creatures, which through their insufficiency veeld none.

3. Thou hast created us, O Lord, to thy self, and for thy self, and hast made us capable of thy self, by thy clear vision and fruition, who being rich and most excellent above all, most beautiful, most good, yea a Sea of goodness, hast made us capable of all these thy Divine attributes and perfections: but because we seek not these things in thee, where they truly are, but in thy creatures, where there's but a shadow of them: we have by abuse, made this our capacitie of enjoying thee, and thy Divine perfections (which can only enrich us) the cause of all our discontentment, yea our vices and disorders. For whereas thou hast made

us capable of thy Divine excellence, to which supream honour is due; we by abuse seek it in our selves, desiring too much to excel others, and to be esteem'd above them: This is Pride and Ambition which is never satisfied. Others give this excellence and supream honour to creatures, as to the Sun, Moon, Starres, and this is Idolatry: Whereas thou hast made us capable of thy beautie, which is the cause and source of all beautie; we, leaving thee, seek it in thy creatures, where there's but a shaddow of it, and this is carnal Concupiscence, which is never contented. VWhereas thou hast made us capable of thy riches, which comprehends all the varieties of Sea and Land, and that also most eminently; we by abuse seek these riches and varieties in thy creatures, and trouble both Sea and Land to procure them; and this is Riot and Avarice, which is never satisf'd. Whereas thou hast created us capable of thy bounteous liberality, by which thou shin'st and raignest through thy gifts and favours on the good and bad, and afford'st a largeffe

largests of thy infinite benefits to all thy creatures, even to the young Ravens, and crawling VVorms; we, by abuse seek this bounty out of thee, and would be liberal and superfluous, not out of thy abundance, but our own store, and this is lavishing Prodigality, which waists till it has ruin'd the Prodigal, and his Family, who afterward borrows, or defrauds others, that he may spend more on himselfe, and so finds no end nor content in this excesse.

4. The reason why these creatures, and created perfections cannot satisfie our Appetite, is, because thou, O Lord, hast given it an infinite capacitie, capable of thy selfe, who art an infinite Sea of all goodnesse and perfection; whereas thy creatures are finit and imperfect, and therefore do not only not satisfie and fill us, but (by reason of this imperfection) cause in us a spiritual thirst and hunger, which continually torments us. One world was not enough to content *Alexander the Great*, nor would many worlds haue satisfied him, though they had

H 4

been

been as many as *Democritus* imagin'd. What covetous person was ever satisfied with riches? what ambitious with honors? what luxurious person with carnal pleasures? And no marvel, no created thing is proportionate to mans infinite capacitie. All created perfections are defective; insufficient, and vain, like painted grapes, and so can give no solid satietie or consolation.

5. What are gold and silver, lands and livings, and all the riches of the world (which are gotten with labour, kept with care, and lost with sorrow) but trash and fruits of the earth, and consequently disproportionate to our Soules appetite, which is spiritual? what are the pleasures of the body, but stinking flowers, thorny roses, sweet poysons, delights of brute beasts, wherein we agree with them; which are so the pleasures of the body, as they are the greatest displeasures of the Soul? What are earthly honours and estimations (which so dazle the eyes of worldlings) but blasts of mens mouths, or the transitory fancies of their minds

minds, which often are erroneous, alwaies inconstant, and more changable then the wind, passing more swiftly then the streams of a torrent? And as yet was the man never found who could be satisfied with these painted toys.

6. Thou only, ( O my Lord God ) who art infinite in all perfection and goodnesse, canst replenish the infinite capacities of our Souls: Thou only art the center of our desires, in whom only they take repose: The stone will sooner rest in the aire, before it come to the center, then the Soul of man in creatures, before it come to thee her Creator, her first efficient, and last end. *Thou hast made us, O Lord, to thee, (saith Saint Austin,) and our heart is* Ang.lib. 1. *never quiet till it rest in thee. Seek Confes. cap.* then ( O my Soul ) true riches, true<sup>1</sup> beauty, true pleasure, true contentment, but seek them in God, where they are, not in creatures, where they are not; seek for what thou seek'st, but not where thou seek'st: If thou seek them stil in the creatures, thou shalt alwaies seek and never find; if  
thou

*The fiftieth Psalm.*

thou seek them in God, thou shalt be sure to find them, for there they are in their Original cause, and prime perfection.

7. Return then (O my Soul) to thy Lord God, and remember what unspeakable consolation thou enjoy'dst, when thou serv'dst him: then thou spak'st not, but of Him, thoughtst not, but of Him, dream'dst not, but of Him, lovedst nothing but Him, or for Him, rejoycedst in nothing but Him, or for Him, and this yeelded thee such true comfort, as thou enjoyedst a kind of Heaven on earth, and hadst a tast of the celestial joyes which are laid up in store for those that fear, love, and serve Him.

8. This a worldling wil not easily conceive, who esteeming no other Heaven but on Earth, and proposing to himself no beauty but corporal, no riches, but those of this world, no pleasure, but carnal, is a *sensual man*, who perceives not those things that are of the spirit of God. But a spiritual man knows by experience the truth of what I deliver: For if the body, as it is

1 Cor. 2.



is animated by the sensual part of the Soul, has its delights; if corporal beauty please the eyes; if musick the ears; if worldly riches content the heart; what delight has the Soul according to her reasonable and superiour part, which is more noble, and has more pure and sublime objects? what delight takes the devout Soul in the contemplation of Heaven, and the exercise of moral and supernatural virtues? If vertue could be seen (saies one) as to the spiritual mans eye, it is, *mirabilis excitaret amores*, it would strangely enamour us: If a beautiful creature attracts, and even enchants our affections, what delight takes the devout Soul in the love and contemplation of God, the Creator, and fountain of all beauty, riches, pleasure, and perfection? if the good we find in creatures, though finite and imperfect, does so allure us, how wil the goodnesse of God (in whom God and good is all one, and whose goodnesse is the fountain of all that's good in creatures) ravish and transport the spiritual man?

Luc. 15.

9. O sweet Lord, render me *this joy of thy Salvation*, so cal'd, in that it is the effect of justifying Grace, caused by the merit of thy sacred Passion, our Redemption, and Salvation. If thou dost now render it me again, it will be after my disgust taken in sin, and discontentment in the service of the world) a great benefit, and far more grateful then it was before my sin. For as the good chear the Prodigal Son had (after his return to his Father, and the husks he had eaten) seem'd more delicious, then ever before: Or as peace is more welcome after warre, light after darknesse, liberty after servitude. So the *Manna* of spiritual consolations, wherewith I shal now be feasted, wil seem more delicious, after my brutish fare in sin, peace of conscience more acceptable after war waged against God by sin, & my liberty of spirit and grace, after the bondage of sin more comfortable then ever before.

10. Then, O Lord, not only *render me this joy of thy Salvation*, but conserve it to my dying day, that I may  
carrie

carrie it with me to the eternal joys of Heaven: And that it may be thus conserv'd in me, I beseech thee *to confirm me with thy principal Spirit*, the Holy Ghost, the fountain, from whence all created spirits of grace flow: Let this Spirit conserve *this joy of my salvation* so constantly, that I may never lose it, so pure, that it may never be mixed with any joy of thy creatures, which is not pleasing to thee; let this Spirit be my guide, my director, my protector in all my waies, actions, and proceedings, that I may never lose again by sin thy justifying Grace, purchased by penance, and consequently may ever conserve *this joy of thy salvation*, this joy of conscience, the effect of this Grace.

II. The Apostles and Martyrs, by this *principal Spirit*, and that of grace, which it gives, were so confirm'd and encourag'd, that all the torments, they suffered from the cruel Tyrants, could not disanimate them, they so joy'd in their persecutions, that either they felt them not, or they joy'd in feeling them for thy sake: Their torments  
were

were of themselves the bitter waters of  
 Exod. 15. *Mara*, but by the wood of the Cross,  
 dip'd in them, by consideration of thy  
 Passion suff'r'd on it, they became  
 pleasant: They were of themselves  
 bitter pills, but being wrap'd in the su-  
 gar of this joy of *salvation*, they were  
 rendred delicious to the tast of the  
 Soul: This *thy principal Spirit* did so  
 replenish their hearts with joy, that  
 there was no place left for grief; when  
 they were scourg'd and persecuted,  
*they went from the sight of the Council*  
 AAs 5. *rejoycing, because they were accounted*  
*worthy to suffer reproach for the name*  
*of J E S U S.* And if thou vouchsafe, O  
 Lord, to confirm me with this *princi-*  
*pal spirit*, and the grace it gives, I  
 shal never be separated again from thee  
 by sin; I shal never forsake so good a  
 God, as thou hast been to me, either  
 for fear of persecution, or death it  
 selfe, or for love of whatever the  
 world can afford; but shal rather so  
 patiently undergo all temporal suffe-  
 rances, and losses for thee here on  
 earth, that I may be made worthy to  
 rejoyce with thy Angels and Saints  
 in

in Heaven, by the clear vision and fruition of thee for all eternitie.

Docebo iniquos vias tuas, & impij ad te convertentur.

*I wil teach the unjust thy waies, and the impious shal be converted to thee.*

1. **A** Scar or spot in the face can not be hid, but is expos'd to the publick view, though in the inferior members of the body it is seldom remarked: So the faults or examples of Princes or Superiors, who are the heads of their subjects, are much observed, when those of their subjects passe unregarded: Therefore it is said, Princes imperfections are written in their foreheads. I, (saith David) am the head of my People, and King of my Kingdome, and so my sins of Murdering *Urias*, and Adultery with his Wife, are so wel known to all my subjects, that they have not only offended

fended thee, O Lord, but scandaliz'd them (from whom those transgressions could not be hidden) and have given them the unhappy example to follow me in my evil waies, and make them think they may act that securely, which their King does before them.

- 2 Reg. 12. 2. Yea I have not only by these my great sins, scandaliz'd the Jews my subjects, but the Gentils also, and have caused the *enemies of thee (my Lord)* to *blaspheme thy name*: wherefore hereafter, for satisfaction of thee O Lord, and of the world, I wil *teach the unjust thy waies, and the impious, by my means shal be converted to thee.* For, as I have heretofore attended on the Ark, which was thy holy residence, with Harps, Cymbals, and all musical instruments: Yea, have danced before it, to honour and praise thy Name, which now my sins have caused to be blasphemed by thy enemies; so wil I again resume this my devotion: And though thou hast forbidden me to build thy Temple, because I have been a warrior, and so, having defil'd my hands with blood, am not fit to edifie it;

its, yet I wil give the charges of it, of <sup>2 Reg. 7.</sup>  
 gold, I wil give a hundred thousand <sup>1 Paral.</sup>  
 talents, and of silver, a thousand <sup>28.</sup>  
 thousand talents: But of brass and iron <sup>1 Par. 22.</sup>  
 there is no weight, for the number is  
 surpass'd with the greatnesse; timber  
 and stones I have prepar'd to all the  
 charges. I wil dispose of the offices of  
 the Temple, and Musicians, and their  
 instruments, and Psalms, and songs. <sup>1 Par. 23.</sup>  
 I wil give to my son Salomon a descripi- <sup>24. & 25.</sup>  
 on of the Porch, and Temple, of the <sup>2 Par. 28.</sup>  
 cellers and upper lofts, and of the cham-  
 bers in the inner rooms, and the house  
 of the Proposition, &c. And this  
 faith David I wil doe for satisfaction  
 of my sins, and for the glory and praise  
 of thy name, which shal be honor'd in  
 this Temple til the *Messias* come. And  
 whereas I have scandaliz'd the Gen-  
 tiles, who (when converted to Chri-  
 stian Religion) shal in their Churches  
 day and night sing praises and lauds to  
 thee, even to the end of the world. I  
 wil confesse to thee among peoples, O  
 Lord, and wil say a Psalm to thee a- <sup>psal. 56.</sup>  
 mong the Gentils. And I shal teach  
 the unjust thy waies, which if they  
 I follow,



follow, they shal attain to life everlasting. And this I will doe, partly by the Psalms I have composed, in which I teach both Jew and Gentil Christian Religion; that is, to know, love, fear, and serve thee: For I treat in them of thy Power, Majesty, Justice, Mercy, and of all thy Divine attributes, yea, I shal therein discover to them the Incarnation of the Son of God, his Conception, Nativity, Life and Death, Resurrection and Ascension; and I shall do this, partly by the examples of my good life, which hereafter I wil lead. And as *Job* was, and ever wil be, an example of patience to all that are in affliction; so wil I be a pattern of penance to all sinners, I wil by my example make them hope in thy mercy, never despair of thy goodnesse: For if I (after so great and many sins) have found mercy at Gods hands, what sinner may not hope the like? If I be truly contrite, as I have been? If I, a King, would detract so much time from the publick affairs of my Kingdom, as *seven times a day to pray and sing lauds to God*:

Esa. 18.

Esa. 9.

Pl. 118.

If I would rise *at midnight to confesse to him*, what shal other sinners do, who have no such incumbrances? If I, a King, *have laboured in much sighing*? If I *every night have washed my bed, and water'd my couch with tears*; If *my eyes have gushed forth issues of tears*: wil other sinners think, without true sorrow, to gain remission of their sins? I, *David*, cry then to all you sinners, you, who have followed *David* in his sins, follow him in his repentance, and you will find mercy as he has done. Psal. 6.

3. O *David*, I must needs confesse, that as thou hast sinned grievously, so thy sorrow and satisfaction for thy sin has been great; as thou hast by thy misdeeds dishonor'd Gods name, so by thy good works thou hast glorifi'd Him, and by thy example hast caused others also to do the like: As by thy ill example thou hast perverted many, so by thy heavenly Psalms, and Divine Documents therein, thou hast converted thousands, and shalt by them, convert sinners to the end of the world. O great King and Prophet,  
I 2 thy

thy sins indeed have been great, but thy repentance also, and satisfaction through Gods grace, has been great, even so great, that I cannot easily say, whether thou wast more unhappy in sinning, then happy in repenting; yea, thy repentance has been so great, so honorable to God, so exemplar to all the world, that I can scarce withhold my selfe from saying; O happy sin of *David*, which was seconded by so rare, and so exemplar a repentance and satisfaction.

4. Grant, O Lord, ( say so O penitent sinner ) that as I have imitated *David* in his sins, I may follow him in his repentance and satisfaction; I have, by my ill examples, yea perswasions allured others to sin; but grant me, O Lord, thy grace, and in vertue thereof, I shal endeavour with *David*, to teach by word, by Books, or example *the unjust thy waies, and the impious thereby shal be converted to thee.* To solicit others by perswasion or ill example to sin, is the office of the Devil, who in all his tentations, intends nothing else, but to draw us to  
sin,

fin, and not only to spiritual sins, as Pride, Envy, and Hatred, which he commits himselfe, but also to carnal sins, which he cannot commit, though he be guilty of them in inticing us. And I, O Lord, ingenuously confesse I have been the Devils Agent in alluring others to sin, either by inticement or ill example, by which I have offended thee, ruined them, and by the same sin have pierced my own Soul, to wound theirs. In this kind, preachers of false doctrine, Princes, and superiours, who command, or perswade their subjects to sin, do offend, and who not by evil example?

5. Wherefore as I, O Lord, have heretofore cooperated with thy professed enemy the Devil, to pervert others, and thereby to lose their Souls; so wil I hereafter serve no such Master, I wil be no instrument nor Agent for him: But, as I am sorry for the sins past, by which I have offended thee, and cooperated with him to the spiritual ruin of my neighbours Soul, so hereafter (if it may please thee to give me the grace) I wil be thy instru-

1 Cor. 3.

ment, thy factor and *coadjutor*, and wil labour with thee, and under thee for the conversion of souls.

Mat. 7.

Luc. 7.

1 Tim. 1.

6. It is a great sin by perswasion or ill example to pervert others, it is to cooperate with the Devil, it is worse then *Dauids* murder of *Nrias*, because that kil'd the body, this the Soul: And contrariwise to serve God, as his instrument and Minister for the conversion of sinners, is the noblest office and imployment: It is the very office of Christ Jesus, the son of God, *who came not to cal the just, but sinners to repentance*, and as Saint Paul saith, *came into this world to save sinners*, and therefore he was incarnate, born, lived thirty three years among us, taught us, exhorted us, by words and deeds, wrought miracles to confirm what he said, and at length suffer'd and dyed for sinners, and had not been man, nor had descended from Heaven to earth, but to save sinners.

S. Tho. 3.

Pie. q. 1. art.

3.

Aug. ser. 9.

de verbis

Apost.

For as saint *Augustin* saith, *there was no cause of Christs comming but to save sinners; take away diseases, take away wounds (of sin) and there is no need*

*need of a Physitian.* In this we do Gods wil and pleasure, *who of himselfe wils* 1 Tim. 2.  
*all men should be saved, and come to the knowledg of the truth:* For he saies by his Prophet *Ezechiell, why, is the* Ezech. 18  
*death of a sinner my wil, and not that he convert from his waies and live?*

7. This work of the conversion and Justification of a sinner, is greater then the creation of the world; because creation had for its effect this world, *Aug. tract. 72. in Ioan. 10. 9. S. Th. 1. 2. q. 113. art. 9.*  
 of a sinner, has for its effect, Grace, which is supernatural: That, is nature, this, above nature; that, temporal, *for heaven and earth shal passe,* in Mat. 24.  
 respect of their state and quality, this of it selfe eternal, because 'tis the feed of glory, which is eternal; that is a participation of God, as he is author of nature, this, as he is author of grace; that ordains us to God, as he is our natural end, this, as he is our supernatural end: And, as creation is of nothing, so the justification of a sinner is from no merit of his. And though glory, absolutely speaking, be greater, then the justification of a sinner, because

cause glory is greater then Grace, yet  
 glory is given to the just, who are  
 found worthy of it by the sanctitie of  
 their lives: Grace or justification of a  
 sinner, is given to him that deserves it  
 not, and so is a more especial favour,  
 because undeserved. And though  
 Creation, Justification, and Glori-  
 fication, are all great works, and ar-  
 gue Gods infinite power, yet the Ju-  
 stification of a sinner, is a work of  
 greater, yea greatest mercy. It is a grea-  
 ter work to convert a sinner, then to  
 raise a dead man to life; because by  
 this miracle, a dead body is raised to a  
 temporal life only; by that, the Soul is  
 raised from the death of sin, to the  
 life of grace, which leads to everlasting  
 felicity, if by the sinners fault he lose it  
 not.

8. since then, O God, thou hast  
 wrought so great a work, as the con-  
 version of a sinner, not only in David,  
 but, I hope, in me also, I will here after  
 (say so O penitent sinner) to shew my  
 gratitude for so great a benefit, teach  
 with David, the unjust thy waies, and  
 endeavour to convert the impious unto

thine

I

thee.



thee. They that have lived in bondage do most commiserate captives and prisoners, they that have been long in exile, take greatest compassion on the banished; they that have been grievously sick, do most commiserate the diseased: And I, who have been a great sinner, and have experienc'd the misery and danger sin brings with it, will hereafter take compassion on sinners. I wil enflame my selfe with *David's* zeal of Souls. This zeal which did *eat up David*, and *consume Elias*, shal consume me; for I will imploy my self, my talents, my endeavours, and all I am and have, for the conversion of sinners.

9. This zeal of Souls, as Saint Gregory saies, is a most pleasing sacrifice to God, it is a holocaust, because it consumes all we are and have, to gain Souls: It is, as Saint Dionysius the Areopagite saith, *Divinorum operum divinissimum*, Of all the divine works, the most divine. The conversion of Souls was the office of the son of God, of his Apostles, and all Apostolical men, who have dedicated themselves

to

Greg. Hom.  
12. super.  
Ezech.

Dionys.  
lib. de Ec-  
cles. Hier.

to the conversion of Countries, so shal  
it be mine, whilst I live : For, if I can-  
not cooperate to the conversion of sin-  
ners, with Christ Jesus the principal  
Saviour and converter of them, by  
Preaching, Teaching, or writing  
Books, as the Apostles did, and as Do-  
ctors, Pastors, and the learned ought  
to do, I wil at least do my endeavour  
herein, by my counsel and good exam-  
ple, knowing, that *he who makes a*

James 5. *sinner to be converted from the error of  
his way, shal save his soul from death,*

Dan. 12. *and cover a multitude of his own sins:*  
And that *they who instruct others to  
justice, shal shine as stars to perpetual  
eternities.* This is now my resolution,  
and this resolution, by Gods grace, I  
will conserve to my dying day.

Li-

Libera me de sanguinibus Deus, Deus salutis meæ, & exultabit lingua mea iustitiam tuam.

*Deliver me from bloods O God, the God of my salvation, and my tongue shal exult in thy Justice.*

1. **T**He afflicted person whose heart is seized with grief for any great sicknesse or adversitie, thinks it not sufficient to cry once or twice for relief, but often reiterats the same petition, and never rests supplicating help, til he find it; and the reason is, because the miserie it selfe ( whilst it endures ) stil puts him in mind of craving help : By which we may easily gather how great the sorrow of our penitent *David* was for his sins, since it made him so often cry for mercy, so often beg to be quit of the misery of sin. He had said, *Have mercy on me O God, according*

ding to thy great mercy, for my sin is great, according to the multitude of thy compassions take away my iniquitie; for my offences are many. He had cryed, *Wash me more amply from my iniquitie and cleanse me from my sin.* And, not content with this, he again sings the same doleful song, *Turn away thy face from my sins, and wipe away all my iniquities:* and (as though he had never done it enough) he now cries *deliver me from bloods, O God, the God of my salvation;* Imitating herein the young Swallows, which (being destitute of meat in their dams absence, fil the aire with their cries. Thus *David* (being through the miserie of sin depriv'd of Gods grace and favour, and expos'd to the danger of Hel for all eternity) could in reason do no lesse then fil heaven and earth with his lamentations, thereby to move Almighty God (our most merciful Father) to compassionate the sadnesse of his condition.

2. And what means he by *bloods*, but the bloody Murder of *Prias*, and many other Soldiers with him, and

his

his Adultery with *Bersabee* his wife ?  
 a sin proceeding from the ardour of  
 blood, which inflam'd his concupi-  
 scence, and made it break forth into  
 that enormity. O *David*, what mean'st  
 thou now in crying *to be delivered*  
*from bloods* ? Didst thou not even in  
 the first words of this Psalm make the  
 same Petition, when thou saidst, *Have*  
*mercy on me O God, according to thy*  
*great mercy*, were not these the sins  
 for which thou cryedst God mercy ?  
 hast thou then never done supplicating  
 mercy for these thy two sins ? No,  
 (saith he) *I have laboured crying, my*  
*jaws are made hoarse* with lamentati-  
 on, and though I hope those two sins  
 are forgiven me, yet of *sin forgiven* I  
*wil not be without fear*. Wherefore so  
 long as I live, I wil cry for remission of  
 them. Deliver me then, O Lord, from  
 all sin, and especially from the bloods  
 of Murder and Adultery. And though  
 thy Prophet *Nathan* told me, my sins  
 are forgiven, yet I fear the pain due to  
 them, knowing thou usest to punish  
 those sins, even in this life most severe-  
 lie.

Ps. 68.

Eccl. 5.

2 Reg. 12.

. As

Gen. 4.

3. As for Murder, I know *Abels* blood, unnaturally shed by *Cain* his brother, had a voice to cry for vengeance; for so God told him, saying, *the voice of thy brothers blood cries to me out of the earth.* Wherefore, fearing the cry of *Vria's* blood, which I caused to be shed, I desire thee, O God, *the God of salvation*, to deliver me from that hideous cry, and defend me from it by the shield of thy mercy.

Mat. 23.

The blood of the just, shed by the Jews, and their predecessors, whom they imitated, from *Abel*, to *Zacharie*, fell upon them. Saint *John Baptist's* blood, which *Herod* shed, cryed more terribly against him before God, then the voice of his mouth did, when he told him, *it was not lawful for him to*

Mark 6:

*have the wife of his brother.* And with what a loud voice did the innocent and most holy blood of Christ Jesus cry against the Jews? 'Tis true, it cryed for our redemption, *by a*

Heb. 12.

*sprinkling of it, which spake better then Abel*, but it cryed for such vengeance against the Jews, who unjustly shed it, that to this day they feel it in the

destruction of their Temple and Citie, in the abrogation of their Law and Priesthood, and in their wandring about the world; which had they fore-known, they would never have cried as they did, *his blood be upon us and our children*. The Martyrs of the primitive Church, are brought in by Saint *John*, crying after death to God, to revenge their blood; and their blood also cry'd, and obtain'd the ruine of the then Roman Empire, the extirpation of Idolatry, the planting of Christ's Church, and the propagation of Christian faith and religion. Wherefore *Judas Machabeus* ( knowing blood unjustly shed, did cry for vengeance ) desired God to hear the *voice of the blood* of the then innocent Jews, ( shed by the Infidels ) *crying to him*.<sup>2 Machab. 8.</sup> And it is observed, when the murder is brought neer the person slain; the blood flowes anew from the dead body, as crying for revenge.

4. *David* then, fearing the cry of the blood of *Vrias*, which he had shed, supplicats God to deliver him from bloods. And indeed he had already in part



part felt the revenge of *Uria's* blood ;  
 For, after he had caused him to be  
 slain, that he might enjoy his wife,  
 the child ( the unfortunate issue of his  
 Murder and Adultery ) dyed , and *Da-*  
 2 Reg. 12. *vid* could not with all his praying, fa-  
 sting, and lying on the ground, impe-  
 trate his life. But this was not enough  
 to silence *Vria's* blood , for after, it  
 cryed for revenge against *David* and  
 2 Reg. 13 his family, in the death of his Son *Am-*  
 15. 16. 18. *mon*, and after, in the rebellion and  
 3 Reg 2. death of his son *Absalon*, whom he so  
 dearly loved ; as also in the violating  
 his concubines by *Absalon*, and in the  
 death of his son *Adonias*, kil'd by  
*Salomon*, and in the miserable end of  
 many Kings of his race and family.

5. In the old Law ( much more in  
 the new ) this sin of Adultery was ever  
 counted most enormous before God  
 and man, and was therefore by that  
 Deut. 22. Law punish'd with death, even stoning  
 Levit. 20. to death. And when the Husband was  
 Joan. 8. jealous of his Wife, she was brought  
 Num. 5. before the Priest, and after some Cere-  
 monies used, if she proved guilty of A-  
 dultery, her thigh rotted, and her  
 womb

womb swelling, burst, as we read in the book of *Numbers*. And good reason; because, besides the offence committed against God, and the wrong done her Husband, this sin makes issues and successions to inheritance, uncertain, and disturbs Families. And therefore *David* (fearing lest this sin of blood should also cry vengeance against him) desires to be delivered from it, saying in the plural number, *deliver me from bloods*, that is, not only from the bloody Murder of *Urias*, and his soldiers, but from the Adultery with *Bersabee*. And (saith *David*) if thou, O Lord, wilt, as I hope, deliver me from these bloods, *thou being the God of my salvation, my tongue shal exult in thy justice*; that is, shal rejoyce in this justice, and praise thee for it: For though t'he remission of my sin, in respect of my unworthinesse, be mercy, yet it is justice in respect of Christs Passion (which I foresee and behold) because that did merit in rigor of justice this remission, and this justice I shal magnifie for ever.

6. Say thou, with *David*, O penitent  
K finner,

sinner; I, O Lord, am also guilty of  
*bloods*, and therefore humbly desire  
 thee, *to deliver me from them*; For if I  
 be not guilty of Murder, or Adultery,  
 at least I am guilty of many other sins,  
 which may all be called *bloods*, or  
 sins proceeding from flesh and blood,  
 nourishing and pampering concupi-  
 scence, the fountain of all our sin;: for  
 1 Ioan 2. as Saint *John* tells us, *all that is in the*  
*world, is the concupiscence of the flesh,*  
*and the concupiscence of the eyes, and*  
*the pride of life.* These be the sources  
 and roots, from whence all our sins  
 proceed; And so they are all *bloods*,  
 as flowing from concupiscence, inkin-  
 dled by the heat of blood: Deliver me,  
 therefore, from these roots, and I shal  
 be free from the branches; deliver me  
 from the fountains, and I shal be quit  
 of the streams; deliver me from concu-  
 piscence of the flesh, and make that  
 chaste, or give me grace to chastise it  
 1 Cor. 9. with Saint *Paul*; take from me concu-  
 piscence of eyes, and hood-wink them  
 with thy grace, that by them no sin  
 enter into my Soul, (for a glance only  
 of the eye caused *Davia's* Adultery)  
 Take

Take from me *pride of life*, give me an humble heart, repress aspiring thoughts, so shal I be free from pride, ambition, envy, and all other spiritual sins, which are *bloods*, and the works of a *sensual man*, who perceives not the things which are of the Spirit of God. Deliver me then from *bloods* (that is from all sins) O God, the God of my *salvation*, because it is befitting the God of *salvation* to save and have mercy on sinners. Which if thou doest, O Lord, I promise, with *David*, my tongue shal exult in the praise of thy justice: For, though in respect of us sinners, it is a great grace and mercy to deliver us from sin, we having nothing to deserve it, yet in respect of Christ Jesus, our *God of Salvation*, and Saviour, it is great justice, because he, by his death and Passion, purchas'd this for us; and if for this his sacred death and Passion (the more then just price of our redemption) (thou please to deliver me from *bloods*, and sins, I shal praise and exult *this thy justice* for ever:

1 Cor. 2.

K 2

Do-

Domine labia mea aperies, &  
os meum annuntiabit lau-  
dem tuam.

*Lord, thou wilt open my lips, and  
my mouth shal declare thy praise.*

I **S**In, O Lord, saith *David*, had  
made me dumb in thy praises :  
For whilst I was in sin, I prais'd this  
world, but cared not for Heaven; I ado-  
red the beauty of thy creatures; but re-  
garded not the beauty of thee, their  
Creator, who art the fountain of all  
beauty, and hast it by essence, they on-  
ly by participation; I only valued the  
pleasures of the body, as if there had  
been none, but in eating, drinking, and  
such like; not esteeming the pleasures  
which the godly take in contempla-  
ting thy goodnesse, in loving and ser-  
ving thee. I praised the Kings and Po-  
tentats of the earth, and admired their  
greatnesse, splendor, and riches, but in  
thy praises I was altogether mute,  
though

Apoc. 19.

though thou art *the King of Kings, and Lord of Lords*, to whom the greatest Monarchs are but Vice-Royes, and the richest Magistrats, tenants at wil. And so, I, who before my sin *did sing praise to thee seven times a day*, by sin, became silent and tongue-tyed in thy praises. But if thou *deliver me from bloods*, that is from sin, then *thou wilt open my lips, and my mouth shall declare thy praise*. Then I wil *blesse thee, our Lord, at all times, thy praise shall be alwaies in my mouth*. Psal. 118.

Esa. 33.

2, Do thou (O penitent sinner) desire God, as *David* did, to *open thy lips*, which now are shut by sin; and confessing the truth, say thus to him; Sin, O Lord, has made me like an Infant in a spiritual life, not able to form any words in thy praise: So that I may say with Hieremie, *A, a, a, O Lord, behold I cannot speak, because I am a child*. Wherefore, do me the like favour thou didst to this Prophet, though I much lesse deserve it: *put forth thy hand, O Lord, and touch my mouth*, and thereby form my words; for then assuredly, *my mouth shall declare* Hier. 1.

Hier. 1.

- clay thy praise.* Nay, confesse to thy God, and say to him : *Sin, O Lord has not only stopt my mouth, but so polluted my lips, that I may say with the Prophet Isaie, I am a man of polluted lips:* And greater cause have I to say so, then he had; for he esteem'd his lips polluted, because he was silent, when he should have spoken, and therefore cryed, *Woe is me, because I have held my peace.* But I have spoken (in detracting, lying, swearing, and the like) when I should have been silent, and so have offended not only in omission, as he did, but in commission, and have thereby much more polluted my lips. Send therefore, O Lord, to me, as thou didst to thy Prophet Isaie (pardon me, sweet Lord, if I be unworthier then he, presume to beg the same favour at thy hands, since it is no merit of mine, but thy only mercy, which thus emboldens me) *one of thy Seraphims* (so called, because, as he is inflamed with charity, so he inflameth) that he *with an hot coale taken from the Altar, may touch my mouth,* and purge my lips from all impurity
- Isa. c. 6.  
80 29
- Isa. c. 6.  
88 23
- Isa. c. 6.  
90 11



impurity of sin: that he, with the burning cole of Charity, taken from the Altar of the Crofs, or Christs Passion suffered on it, ( for that is the source of all grace and charity ) may purge my heart and lips as gold in the fornace, from all drosse of sin, that my heart may think nothing, my lips may speak nothing, which is not pure and holy: For then *my mouth* will be apt to *declare thy praise*. Or else, send, O dear Lord, one of thy Priests, who by office is a *Seraphin*, instituted, and ordained to illuminate and inflame the hearts of the people, by preaching and administering the Sacraments; And let him either by the burning cole of thy Word (*which is fired exceedingly*) or by that sacred and burning cole of Christs holy body in the Eucharist, (burning continually with the Divinity, yet not consumed) taken from the holy Altar, where it is daylie offered in the Church of God, may inflame my heart, and purge, first it, and then my lips (the hearts interpreters) from the contagion of sin, and so maist make me fit *to declare thy praise*: for

See Saint  
Thom. Ly-  
ra. Hector  
Pintus, &  
Sanctius  
on the sixt  
chapter of  
Isaie:

Psal. 118;

til I be purged from sin, I am a sinner, and to the sinner thou saiest, why dost thou declare my justices, and takest my Testament by thy mouth? And Ecclesi. 15. Ecclesiasticus tels me, that praise is not comely in the mouth of a sinner.

3. But open my mouth, O Lord, stop'd by sin, and purge my lips polluted by it, and then my Soul shal say to her selfe, *blesse thou the Lord, and all the things that are within me;* my understanding, my wil, my memory, my heart shal blesse and praise God, yea my body, and all its parts, as eyes, ears, and the rest of my senses; my head, my hands, my feet, in imploying themselves in thy service, shal be so many trumpets, to sound forth thy praise.

4. And not only with body and Soul wil I praise thee, but I wil conjure all people and Nations to joyn with me therein, for I wil cry to them: *Praise our Lord all the Gentiles, praise him all the Peoples:* yea all thy creatures, aswel reasonable, as unreasonable, sensible as unsensible shal praise thee, and confesse thee to be their

Crea-

Creator, saying, *He made us, and not we our selves.* I wil with *Sidrach*, *Pfal.* 99. *Misach*, and *Abdenago* cal upon all *Dan.* 3. creatures to praise thee, and wil sing daily their Canticle, *Benedicite.* *All works of our Lord blesse our Lord, ye Angels of our Lord, praise and superexalt him for ever: ye Heavens blesse our Lord, praise and superexalt him for ever; all waters that are above the heavens, blesse ye our Lord, praise and superexalt him for ever; Sun and Moon, blesse ye our Lord, praise and superexalt him for ever.* In like manner, I wil invite the starres and planets, the showres and dewes, the winds and tempests, fire and heat, frosts and cold, yce and Snow, and the rest which are invited to the praise of God in this Canticle; for that all those creatures, (though many of them are devoid of reason; many also of sense) do praise God, in exciting men (by consideration and contemplation of these his admirable works) to the praise of him.

5. For, as when we see a picture wel drawne, or a statue skiltully carv'd

Psalm 8.

carv'd, we straight commend, not only the picture or statue, but especially the workman; so when we look on the Heavens, and those ever shining lights, (which may be over-shadowed, but never put out) and the goodly order and disposition of the Elements, and creatures in them, we praise not only them, but much more the Creator. And in this sense the Heavens (though they have neither reason nor sense) are said to *shew forth the glory of God*; wherefore henceforth with thy grace O Lord, all my actions shal be directed to thy honour and glory, every morning, as soon as I rise or awake, both they and all I am and have shal be offer'd and design'd for thy honour; and so by word and work, I wil never cease to declare thy praises here, till I come to sing *Sanctus, Sanctus, Sanctus*, with the Quire of thy holy musicians, thy Saints and Angels in Heaven.

Quo-

Quoniam si voluisses sacrifici-  
um, dedissem utique: Holo-  
caustis non delectaberis.

*because if thou would'st have had sa-  
crifice, I had verily given it:  
with holocausts thou wilt not be  
pleased.*

I Promised thee, O Lord, (saith  
David) that *my mouth should de-  
clare thy praise*, because I take such Psalm 49.  
*sacrifice of praise* to be more pleasing  
to thee, then the material and corpo-  
ral sacrifice of brute beasts, which o-  
therwise I would verily have given.  
And thou knowest, O Lord, in such  
sacrifices I have not been wanting; but  
I know they are not pleasing to thee:  
nay with *Holocausts* (which were the  
best kind of external sacrifices, as being  
wholly burnt and consumed to thy  
honour) *thou art not delighted*, as they  
are taken in themselves without the  
inter-

- internal sacrifice of the mind. *Salomon* in the dedication of the Temple, offered of Oxen, two and twenty thousand, and of sheep an hundred twenty thousand: and yet all these sacrifices (taken nakedly in themselves, without the inward sacrifice of the mind) were not pleasing to God. For as *Micha* saith, *can our Lord be pacifi'd with thousands of Rams?* Or as thou, O Lord thy selfe saist, *wil I eat the flesh of oxen, or wil I drink the blood of back-goats? Immolate to God the sacrifice of praise, and pay thy vow to the highest.*

2. And what need, O Lord, hast thou of these external sacrifices of brute beasts? *All the wild beasts of the world are thine, the cattle in the mountains, the fowles of the aire, and the beauty of the field is with thee.* And therefore, thou, O Lord, exprobatest unto men, saying, *if thou beest hungry, that is, if thou couldst be hungry, I wil not tel thee, I wil not ask an almes, or a peice of bread of thee, for the round earth is mine, and the fulnesse thereof.* So that thou, O Lord, standest not in need

need of any thing we can offer thee :  
 If we offer an Hecatomb of oxen to  
 thee, thou art never the richer, if we  
 offer thee nothing, thou art not a jot  
 the poorer. Before thou createdst the  
 world, there was nothing but thy self,  
 and yet thou wast then as rich as now;  
 for even then thou most compendiously  
 containedst in thy selfe all things,  
 which now are in heaven and earth,  
 or hereafter shal be, or which are pos-  
 sible to be; For thou, O Lord, art the  
 first and general cause of all things,  
 and so containest in thy selfe all things  
 as the cause its effects. All things are in  
 thee, in a more eminent manner, then  
 in themselves, for in themselves, some  
 be living, some not living, but in  
 thee all things are living, yea, as Saint  
 John saith, *life* it selfe, in themselves  
 some are corruptible, some incorrup-  
 tible, in thee all incorruptible. In  
 themselves some are great, some little,  
 in thee all great, yea infinite, as thou  
 art, because in thee, they are thy selfe.  
 In themselves some are perfect, some  
 imperfect, in thee are all perfect. In  
 themselves they are all created, in thee  
 increated;

Ioan. 1.  
 Vide, Au-  
 gu. Tract. 1.  
 in Ioan. &  
 l. 11. de ci-  
 vi. Dei. c.  
 29. & S.  
 Tho. 1 par-  
 te. q. 2. 1.



increated; In themselves all diverse and distinct one from another, in thee they are all one, because all one with thee. In themselves they are creatures, in thee, the Creatour, yea in thee they are God, because whatever is in God, is God. For as the Sun with other second causes is cause of all things in this sublunary world, and so all things are in the Sun as in their cause, without division; and as the piece of work, be it a statue or Image, is cast or drawn in the Artificers mental platform, before it be fashioned in it selfe, and in the Artificers Idea or conceit, has a more noble being then in it selfe, for in it self it is corporal, and material, in his Idea, intellectual and spiritual: So all creatures which are Gods works, are contained in God, and in his divine essence, as in their first cause, or mental platform, and in him they have a more eminent being, that is Divine, without all division and imperfection, as is already said.

3. What then, O Lord, can we contribute to thee by sacrifices of Oxen, Sheep, and the like? if we should offer

fer to thee all the Angels of Heaven, all the Heavens, starres planets, all the four Elements, and all the metals of gold, silver, &c. within the earth, all the trees, plants, and beasts upon it, and all creatures whatsoever in one sacrifice, thou shouldst be never the better or richer, because all these things are thine already, by Title and right of creation, and thou didst possess them all in thy Divine essence, and in a more noble manner then they are in themselves, from all eternity. So that, as we can take nothing from thee, we can add nothing to thee. Thou maist say, *Who hath given me before, that I may render unto him? all things that are under Heaven, yea and in Heaven, are mine.* And therefore David saith, *If thou O Lord wouldst have had sacrifice (of brute beasts) I would verily have given it, but even with holocausts, the principal sacrifices, thou wilt not be delighted.* Iob 41.

Sa-

Sacrificium Deo spiritus contritus, cor contritum, & humiliatum Deus non despicies.

*A sacrifice to God is an afflicted spirit, a contrite and humbled heart, O Lord, thou wilt not despise.*

I. **T**Hough it be true, that the external sacrifice of oxen, sheep, and the like, were neither of that dignity nor efficacy (as in the explication of the former verse is shew'd) yet before the coming of Christ, and before such sacrifices with the old Law were abrogated, they were no way displeasing to God, being by him commanded, and the manner of offering them prescribed in *Leviticus*. Yea if they proceeded from the internal sacrifice of faith, submission of the mind to God, and devotion, they were holy Acts of Religion, by which God was highly honor'd, pleased, yea and pacified

fied towards sinners. Why then did David say in the former Verse, that God would not have Sacrifice, and *would not be delighted in Holocausts*, the best kind of Sacrifice? Why did Micheas question the matter, saying, *Why? can our Lord be pacified with thousands of Rams?* Why did God himself say, *To what purpose do you offer me the multitude of your victimes? I am ful, &c.* And again, *Offer sacrifice no more in vain: Incense is abomination to me.* Mich. 6. Isa. 1.

2. To this we may answer; first, that some Jews thought the only external sacrifice without the internal of the mind, did pacifie God. But such sacrifice God rejects, as not pleasing; for he said, *this people approacheth with their mouth, & with their lips glorisseth me, but their heart is far from me.* Secondly, these sacrifices (as they proceeded from, or were procured by wicked persons, whose hearts were ful of malice, and hands of blood and injustice) were displeasing to God, not for the Sacrifices themselves, but for the sins of those that offer'd them. And so

L

God

Iſa. 1.

God ſaid, that *incenſe* (though by him commanded) *was abomination to him.*

Thirdly, Scripture divers times, when it ſeems to reject external Sacrifices, [does it not abſolutely, becauſe God inſtituted them, but comparatively, that is, in reſpect of the inward Sacrifice of the mind, which it preferres. In this

Oſea 6.

ſence God ſaith by the Prophet *Oſea*, *I would mercy and not ſacrifice.* That is, I preferre mercy and charity towards your neighbour, before ſacrifice to me, and ſo Saint *Auguſtine* ſaith,

*Auguſt. lib.*

10. de ci

vit. dei c. 5

1 Reg. 15.

*Sacrificium ſacrificio præfertur, one ſacrifice is preferred before another.* In the ſame ſenſe *Samuel* ſaith to *Saul* (who had diſobey'd God; yet had offer'd an *holocauſt* of the firſt of the prey's which he had brought from *Amalec*) *Why wil our Lord have holocauſts and viſtims, and not rather that the voice of our Lord be obey'd? for better is obedience then viſtims, and to hearken rather then to offer the fat of Rams.* So that the external ſacrifice taken nakedly by it ſelfe, or as it proceeds from ſinful men, is not pleaſing to God.

3. The

3. The sacrifices then which especially please God, are the inward Sacrifices of the mind, such is the praise of God, called the Sacrifice of praise in divers places of Scripture, which David in his 49 Psalm prefers before that of Oxen, and other beasts; for having rejected those sacrifices, he saith, *Immolate to God the sacrifice of praise:* By this, we humble our selves, and make a kind of sacrifice of our hearts to God, in acknowledging our selves to be nothing, to have nothing but from him, and so taking away all matter and motive of praise from our selves, all we give thanks and praise to Him only for all his benefits & graces, and we say with David, *not to us, O Lord, not to us, but to thy name give glory.* And with Saint Paul, *to the King of the worlds, immortal, invisible only God, honour and glory for ever and ever.* Of which sacrifice, Saint Paul saith, *by him therefore let us offer this host of prayse alwaies to God,* Heb. 13. *that is to say, the fruit of lips, confessing to his name.*

Tob. 2.  
Psal. 4-49.  
115.

Psal. 113.  
1 Tim. 1.

4. Such a sacrifice is obedience, by

L 2

which

Gen. 22.

which we offer not the bodies of brute beasts, but our ovvn wils, affections, judgments, which are the things most dear to us. Such a Sacrifice *Abraham* offer'd to God, when, after God had commanded him to immolate his only and dearly beloved son *Isaac*, he laid the wood on *Isaac's* shoulders, to prefigure Christ Jesus, who carried the wood of the Crosse, whereon he was sacrificed for our Redemption, and *Abraham* himself carried the fire, with which he intended to have burnt *Isaac* into an holocaust; he built an Altar, he bound *Isaac*, and laid him on a pile of wood, on the Altar, and with his sword in's hand, he was ready to kil his own son. O obedience! better then a holocaust, of all the oxen and sheep in the world. O noble victim! by which he sacrificed the Paternal affection he bore his dear and only son. But God almighty was so pleased with this inward Sacrifice of his obedience, that he sent an Angel with a countermand, saying, By this, O *Abraham*, I see thou fearest God, By this I have tryed thy love and obedience



dience towards me, who wast ready to  
 slay thy only and thy so dear son, to  
 obey me: Enough *Abraham*, enough,  
 this internal sacrifice so pleases me, I  
 now care not for the external; hold thy  
 hands, kil not thy son. Saint *Gregory* *Oratio de'*  
*Nissen* affirms, that when on a time *divinitate*  
 he saw the picture of *Abraham* ready *Filiij &*  
 to sacrifice his own son, he could not *Spiritus S.*  
 passe by it without shedding tears; as  
 indeed the picture and example would  
 move any tender or generous heart.

5. Such a sacrifice is Beneficence, or  
 Almefgiving, which Saint *Paul* bids  
 us not forget: *because with such Heb. 13.*  
*bofts God is pacified:* This Sacrifice is  
 an almes, which, proceeding from the  
 love of God & compassion towards our  
 neighbour, is first offer'd to God, be-  
 cause given principally for his sake, and  
 then given to our neighbour, or the  
 poor: And so is a Sacrifice resembling  
 those of the old Law, of which, not  
 only the Priest, but the people also,  
 were partakers.

6. Such a Sacrifice is Prayer made  
 to God with fervency and devotion;  
 the Priest, who offers this Sacrifice, is

sh. vi. 170  
abundantib  
D. 1717  
.2. 1717

Psal. 140.

.21. 140

the devout Christian; his Altar is his heart, his sacrifice, his prayer, the fire which burnes the, sacrifice is Charity, from whence prayer proceeds, and mounts up to heaven, yea penetrats it; and favours sweetly to the Divine senses, and performs all the Heavenly court, like a most sweet incense, according to that of David; *Let my prayer be directed as incense in thy sight.* And as by sacrifice we acknowledg our own basenesse, and unworthinesse, God's Sovereignty and Majesty; our selves his creatures, him our Creator, and Lord of our lives, who could destroy and annihilat us, as by sacrifice beasts were wont to be kil'd, and consumed; that we hold our being of him, as tenants at wil, and are of our selves nothing: So by the spiritual sacrifices of prayer, we acknowledg our selves beggars, God the rich King of Heaven and earth, our selves so poor, that we have nothing, and are nothing of our selves, him so rich, that he is the fountain and source of all goodnesse, perfection, yea and Being, on whom we depend, more then the river on the fountain,

tain,

tain, or the Sun-beams on the Sun ;  
and so by prayer we sacrifice all we  
have, and are, to God, acknowledging  
all we have is from God, and that we  
live, *precario*, by begging, and at his  
will

7. such a sacrifice is a *contrite heart*,  
and this of all spiritual and internal  
Sacrifices is most pleasing to God ; be-  
cause, as *David* saith in this Verse, *a*  
*sacrifice to God* ( and that more plea-  
sing then holocausts, wherein he wil  
not be delighted ) *is an afflicted spirit*,  
*and a contrite and humbled heart*,  
*which God wil not despise*. The exter-  
nal and corporal sacrifices taken alone,  
are neither profitable nor pleasing to  
God, as in the former verse is declared;  
the internal Sacrifices alone are not  
profitable to God, yet are pleasing to  
him. They are not profitable, for  
what is he the better for our praise ?  
what worse for our dispraise ? what the  
better, if we honour him, what the  
worse if we dishonour him ? what the  
better is he for our good works, pray-  
ers, and devotion ? what the worse for  
all the sins we commit ? For as *Elipbaz*

Iob 22.

*The manites said to Job. What doth it profit God if thou be just? or what dost thou advantage him, if thy way be unspotted? And as Eliu said to the same Job; if thou sin, what shalt thou hurt him? and if thy iniquity be multiplied what shalt thou do against him? Moreover, if thou do justly, what shalt thou give him, or what shall he receive of thy hand?*

Iob 35.

8. Hence it is, that in the new law, which is of Christ, all those external sacrifices of the Jews are abrogated with their Law, and now there is no proper external sacrifice, but the bloody sacrifice of Christ offer'd on the Crosse for our Redemption, and his unbloody sacrifice which he offer'd at

Mat. 26.

his last supper for application of that; and is repeated daily in the office of the Church, and at the Altar, of which also *Malachie* prophesied, when he saith, that instead of the sacrifice of the Jews, *a clean oblation should be offer'd in all places*: which prophecy cannot be understood of the sacrifice of the Crosse, that being offer'd but once, and in one place; nor of any external

Malac. i.

ternal

ternal sacrifice, of the Jews, such being in that place of *Malachie* rejected; nor of improper Sacrifices of Prayer, good Works, &c. they being many, this but one; they improper sacrifices, this proper, as beeing by *Malachie* opposed to the Jews proper sacrifices; but of the unbloody sacrifice offer'd at the Altar, which is a *clean oblation*; whether we regard the external signes, the accidents of bread and wine, or what they contain, which is the body and blood of Christ offer'd in them by the Priest in an unbloody manner, and which by ancient Fathers and Councils is call'd a Sacrifice, and has ever been in the Church esteem'd and offer'd on an Altar, as a Sacrifice.

9 Wherefore now we are not to sacrifice oxen and calves, or lambes, as the Jews did; now we are said to immolate the Calfe, when we by austeritie sacrifice our own flesh; now we sacrifice the Lamb, when we suppress our own fury and anger, and shew our selves meek and merciful to those, who have wrong'd or offended us; now we sacrifice the Goat, when we repress lascivi-

lasciviousnesse; now the Turtle, when we keep our chastity undefil'd; now the young Pigeon, when we live in charity with all. God now wil not have us sacrifice brute beasts, but our brutish passions and sensualities; not other living creatures, but our selves; so that God now takes no pleasure in the external and carnal Jewish sacrifice, but in the inward spiritual sacrifices of Christians; and (as I said) in the external sacrifice of his Son's sacred body and blood on the Altar:

10. Thus among all internal sacrifices, *the afflicted spirit, a contrite and humbled heart*, is that, which especially pleaseth God? When *David* considered his sins, not only as offences to God, but as great afflictions to himselfe, which rendred him more odious to God and his Angels, then the vilest toad or serpent; it humbled his heart, and even made it, *Cor contritum et humiliatum, a contrite, or broken, and humbled heart*: His heart was broken with sorrow, when he consider'd how good a God, how clement a Prince, how tender a Father, how great a Benefactor, how loving a great

Friend, he had offended: it humbled his heart, when by his sin he experienced his own frailty, and saw into what danger of eternal damnation he was falln; it brake his heart, when he reflected, that sin is a greater disease then any Feaver, Palsey, or Leprosie, which are but corporal; the other a spiritual malady: and it humbled his heart to see himself become by sin a foule *Lazar*; it brake his heart when he consider'd, that sin is a greater wound then a stab through the bowels, which only destroyes the body, but sin kills the Soule, by depriving it of the life of grace; Therefore the *Wise man* bids us *fly from sin as from the face of a serpent*; because (saith he,) *the teeth of a Lyon are his teeth, killing the souls of men*. It humbled him to see himself thus wounded, by so base a thing, as his sin, a momentary & brutish pleasure, a traiterous murder; It brake his heart, with sorrow, when he consider'd, that sin is a greater evil then Hel it selfe; for Hel is only *malum pœne*, the evil of pain, sin is *malum culpæ*, the evil of offence to God, which is the greatest evil. Hel is but *malum pœnæ*, & an

Eccles. 21.



- an effect of Gods justice, inflicted by him. Sin is no effect of God, nor creature of his, but only a bastardly Imp of the sinners perverse wil : It humbled him, when he, consider'd himself oppress'd with the greatest evil in the world, and that God could not make him so miserable, though he should heap upon him all the paines in Hel, as he laid on himself by his sin ; It brake his heart to consider he had sin'd : it humbled his heart, in that he was sure he had sinned and had wept for his sins, yet, without revelation could not tel, whether his sin was forgiven or no, *whether he was worthy hatred or love ;*
- Ecclef. 9.** *and though it was revealed to him by Natban the Prophet, that his sin was forgiven, yet it was sufficient matter of humiliation to have sinned ; therefore S. Paul, though he was sure his*
- 2 Reg. 11.** *sin of persecuting the first Christians, was forgiven him, and that he had obtain'd the mercy of God, because he did it being ignorant, in incredulity, yet because he had persecuted the Church of God, he thought it a sufficient matter for humiliation, and a motive ever after to think himself an abortive, and*
- 1 Tim. 1.** *the*

*the least of the Apostles, not worthy to* 1 Cor. 14.  
*be called an Apostle, only because he*  
*had heretofore persecuted the Church*  
*of God. Therefore David not con-*  
*tent that the Prophet Nathan told* 2 Reg. 12.  
*him, God had taken away his sin, weeps*  
*stil, and laments his sin, breakes his*  
*heart with sorrow, and humbles it,*  
*knowing God will not despise a contrite*  
*and humbled heart.*

11. O David, who art thou,  
 that thus fillest the aire with sobs and  
 lamentations? that fetchest so deep  
 and so dolefull sighes, wherewith thy  
 heart is *broken, rent, and humbled*? I  
 am a criminall (saith he) a guilty per-  
 son, condemned by God, and his Pro-  
 phet *Nathan*, yea even by mine own  
 conscience (which forces me to cry  
*peccavi*) of no lesse sins then *Murder*  
*and Adultery*: what marvail then, if  
 my heart breake with sorrow, my  
 mouth resound it out in cryes, and my  
 eyes witnesse it with floods of teares?  
 O David, who art thou, now so *hum-*  
*ble even in heart*? wast not thou e-  
 lected by God, and annoynted by *Sam-*  
*uel* the Prophet, King of the Jewes?

was

was it not thou who killedst a Lion &  
 a Bear, ore cam'dst the great Giant *Goliath*, who braved the hosts of God, and  
 made them all tremble? Art not thou  
 he of whom the young maids and Vir-  
 gings sang, *Saul strooke a thousand, and*  
*David ten thousand*? It's true, I  
 am he that did all this, but I, who  
 killed the *Lion, Beare, and Giant Goliath*, am now slain by a homebred, yet  
 more cruel beast; concupiscence,  
 (which under a specious pretence of  
 pleasure) has given me my deadly  
 wound, and, like a trayterous *Joab*,  
 (seeming to indulge me with a kisse)  
 gave me the stab. O *David*, art thou  
 he, to whom God promised the King-  
 dom of *Isral* to continue in thy race  
 for ever, of which the *Messias* was to  
 descend? why then art thou so dejected,  
 and *humbled in heart*? I am he, but I  
 am now a grievous sinner, and those  
 great titles and prerogatives, where-  
 with God heretofore honour'd me, doe  
 now but aggravate my sins, and there-  
 fore notwithstanding those titles, I am  
*afflicted in spirit, my heart is contrite,*  
*and humble, ever broken with sor-*  
*row.*

12. Yet

12. Yet O Lord, faith he, I will not  
despaire, knowing thee to be mercifull, Psal. 111:  
yea, mercy it selfe. *Thou art my hope* Psal. 70.  
*from the breasts of my mother; thou art* ibid.  
*my hope from my youth. In thee, Lord,*  
*I have hoped, let me not be confounded* Psa. 131:  
*for ever. Remember David, O Lord;*  
*and all his meekenes.* Remember what  
I was, heretofore, *a man according to* Acts. 13:  
*thy own heart;* consider not what I  
am, but pardon what I am, and restore  
me to what I was, to my former vertue  
and grace, and for my sins past, I will  
offer thee a sacrifice, not of Oxen nor  
Sheepe, but of my selfe, *an afflicted*  
*spirit, a contrite, and humbled heart,*  
which is more acceptable to thee then  
hecatombs of brut beasts. I, O Lord,  
will be the Priest my selfe, my Altar  
shall be my Soule, my sacrifice, my  
heart, which by contrition I will bruise,  
and breake; by charity I will burne to  
to thy honour, as a most gratefull ho-  
locauft, knowing, *a contrite and hum-*  
*bled heart thou wilt not despise.*

13. O the noble Sacrifice of a con-  
trite heart! This in all lawes, be it the  
law of Nature before *Moses*, or the  
writ.

written Lawes before CHRIST, or the new Law of the Gentiles, is avaiable, alwaies grateful, never abrogated, as the old Sacrifices are. I need not seeke far countries for it, it is within me; I need not lay out mony to purchase it, it is mine; Christ Jesus by his Passion bought it, and gave it me, if I wil, I need beg it of none but Him, it is in my power, with his grace, it is a sacrifice, which every one may offer, as wel the poor, as the rich, the subject, as the King, the servant, as the Master; it may be offered aswell in the night, as day, in the field, as the Church: no time, no place, no person, no houre, no moment unfit or unseasonable for this sacrifice.

15. I, O Lord, remembring with *David* my many and grievous sins, am desirous with him to offer a Sacrifice to appease thy anger, conceived against me for them: and because thy Sacrifices of bruit beasts, which were offer'd in the old Law, now please thee not, nor ever did of themselves, unless they proceeded from the inward sacrifice of the heart, I offer that which

*David*

David offer'd, to wit, a *contrite and humbled heart*, beaten to powder with contrition, burned to ashes by love of thee and charity. The zealous *Moses* when he saw the Jewes ador'd the golden Calf in stead of God, was transported with such a holie fury, that he slew the Idolaters, and caused their Idol to be beaten to powder, which mingled with water, he caused the children of *Isral* to drink. If *Moses* was so incens'd against that Idol, which was only the object of the Jewes Idolatry, whereunto it coul'd give no consent: How should I detest my own heart, in what a rage should I be against it? why should I not *beate it to powder* by contrition, it having committed a kind of Idolatry, as often as it sinned mortally, in preferring the creature and his vanities before the Creator and his Commandements? why should not I mingle this power with the teares of contrition, and drinke daily this portion, and make it my food as he did, who said: *My teares have been breads to me day and night?* Psal. 41.

15. O sweet Iesus, our true *Moses*,  
M the

Exod. 17.

4 Reg. 5.

Luke 4.

Ioan. 9.

Ioan. 5.

Ioan. 4.

2 Par. 33.

Ion. 3.

4 Reg. 20.

1 Reg. 2.

Psal. 50.

Luc. 7.

Math. 26.

the verity of the Jews *Moses*, a type & figure of thee, who gavest us the law written in hearts not in Tables, as he did, who deliver'dst us not from a temporal captivity of *Pharaoh*, as he did, but from an eternal thralldom of the Devil; strike with the rod of thy Crosse, and consideration of thy Passion, suffered for our sins, the rock of my stonie heart, that the tears of contrition may flow from it by my eyes. O sweet Jesus, by the blood of thy passion resolve my hard heart into a river of tears, in vvhich *David*, *Manassos*, *S. Peter*, *S. Mary Magdalen* vvashed their Souls from the impurity of sin. In this Jordan of tears vvash me, O Lord, vvith *Naaman Syrus*, from my finfull Leprosie: In this pool of *Saloe* wash mine eyes vvith the blind born: in this *Probatice* heal me of all my infirmities. Wash me in this fountain of living water, which springs up to eternal life. In this second Baptism, called *Baptismus fluminis*, regenerate me a nev्व creature. These tears restored *Manassos* to his kingdom, deliver'd *Ninive* from destruction, prolonged *Ezekia's* life fifteen yeares, procured



cured *Anna*, a *Samuel*, *David*, *S. Peter*, *S. Marie Magdalen*, and thousand other sinners, remission of other sinners; And if in *Noe's* time, the world had been wash'd in this water, it had never been drown'd with a Deluge. In this water the ship of my Soul shal sayl securely to the haven of heaven, because in this sea of tears there is no storm to shake it, no surging waves to tolle it, no rock to wrack it, nor Pirates to bord and spoyle it. And to this port and haven of eternal blisse bring me, O Lord, through the waters of contrition, and (if it so please thee) through all tribulation, and adversity whatsoever.

*Beneignè fac Domine in bona voluntate tua Sion, ut ædificentur muri Hierusalem.*

*Deale favorably, O Lord, in thy good will with Sion, that the walls of Hierusalem may be built up.*

*Tunc acceptabis sacrificium iustitiæ, oblationes, & holocausta, tunc imponent super altare tuum vitulos.*

*Then shalt thou accept sacrifice of justice,*

*justice, oblations and holocausts: then shall they lay calves upon thine Altar.*

*These two verses are explicated together by reason of their connexion, the second yeelding a reason of the first.*

1. **T**He first thing a sinner must aske of Almighty God, his pardon for his sins committed, and by it, Gods grace and favor; for til that be obtain'd, the sinner is an enemy to God, and odious in his sight, and so not like to be heard; but pardon for his finnes, and consequently grace and favor being once purchas'd, then he may be bold to be a suitor for other benefits. *David* as (we have seen in the former verses often pray'd for mercy and remission of his sins, and now (hoping (yea knowing by revelation from the Prophet *Nathan*) that by his penance he had obtained it, and was in grace) he takes courage to pray God for other benefits; and because the common good is to be preferr'd before private commoditie, he asks God, neither health, nor wealth, nor long life, nor any such particular benefit, but being zealous especially for the publique worship & honor of God, which brings many blessings with it, he desires God, *to deale favorably with Sion, that the walls of Hierusalem may bee built up.*

2. He

2. He alwaies shewed a great zeal for *Hierusalem*, because it was the Metropolitan Citie, where God was religiously served, & who was afterwards, when the Temple should be built, much more to be honored by the many Sacrifices, which were there to be offered; and especially because the *Messias*, Christ Jesus was to teach, preach & work miracles in that City & Temple, & was to sanctifie and honor both by his sacred presence, all which *David* foresaw in Spirit by faith and the gift of Prophecie.

3. And therefore (saith he) *If I shall forget thee, O Hierusalem, let my right hand be forgotten, let my tongue cleave to my jawes, if I doe not remember thee, if I shall not set Hierusalem in the beginning of my joy.* The like or greater zeale he shew'd towards the Arke and Temple, though this was not then built: *Behold* (saith he) *I dwell in a house of Cedar, and the Arke of the covenant of our Lord is under skins:* that is, under a Tabernacle or pavillion. And againe *If I shall enter into the tabernacle of my house, if I shall ascend into the bed of my couch, if I shall give sleep to my eyes, and slum-*

Psal. 136.

1 Par. 17.

Psal. 131.

being to my eye-lids, and rest to my temples, untill I finde a place for our Lord, a tabernacle for the God of Jacob. O the zeale of David! He would not, he could not sleep nor rest, till a temple for God was built, and he had rather have lien out of doores, then that God should want his Temple and house of prayer and sacrifice, and therefore would have built the Temple in his owne dayes, if God had not told him by the Prophet *Nathan*, that not he, but his son *Solomon* should do it.

2 Reg. 7.

1 Chr. 18.

2 Paral.

29.

1 Paral. 17.

1 Chr. 18.

4. But though he built not the Temple, yet such was his zeale, he provided the materials, and almost all necessities; for besides, stone, stone, timber, brasse, iron, and such like, he gave three thousand Talents of Gold of Ophir, and seven thousand Talents of Silver, towards building it, he gave *Salomon* a description of it, prescribed the order of the Musicians & Levites, which were to sing and serve in the Temple; he composed the Psalms, and provided the musical instruments, which were to be used in it, and so it may in a manner be call'd after *David* as *Salomons* Temple.

5. He desires then that *Hiera-*  
*salem*

*salem* may be built, that is, accomplish-  
ed, for though he speakes only of the  
*walls of Hierusalem*, yet he takes the  
part for the whole, and by the vials un-  
derstands *Hierusalem* it selfe. And  
though the City for the greatest part,  
was then built, yet he desires it may be  
augmented, and perfected, especially  
with the addition of the Temple; the  
greatest strength and ornament of the  
Citie, being the house of God, who  
dwelling therein, the City could not  
be without a sure defence.

6. And though he knew by revela-  
tion from God, that this Temple  
would infallibly be built by *Salomon*,  
yet partly to shew his zeal, partly, be-  
cause he foresaw it was to be one of the  
chief miracles of the world, and there-  
fore could not be brought to passe  
without Gods cooperation, nor suc-  
ceed prosperously, unless God did, as  
it were, lay the first stone of this state-  
lie edifice, he prayes to God to hasten  
the building it.

7. And why (O Royal Prophet)  
dost thou so earnestly desire *Hierusa-  
lem* should be built? Thine self may be  
an honor to thee and thy son *Salomon*

the principal Authors of it? or that it may be a perpetuall monument of thy riches or magnificence? or that it may be an ornament to the Citie, and a wonder to the world? No, no, thy thoughts were levelled to a higher mark. Thou desirest, that God might be glorified therby, and his name honored; for thou foresawest, by the gift of Prophecie, and light of faith, that the holy Arke with much solemnity, and to the great glory of God, should be translated into the Temple. Thou knew'st that in that Temple God should be highly praised, by Hymnes, Psalmes, Canticles, and all manner of musickal instruments: Thou foresaw'st the great and goodly Sacrifices, which by lively faith and devotion of the Priests, should be offer'd to Gods honour: and that (after this Temple should be sacked and razed by *Nabuchodonosor*, and reedified, as it was in the time of *Nehemias*) the *Messias* should honor it by his sacred presence, preaching, teaching, and working miracles: wherby as *Aggeus* prophesied, *Great should be the glory of this last house, more then of the first.* This

was

Neh. 3.  
Agg. 2.

Agg. 2.



was that at which *David* aym'd, this was the But of his desire, to wit, Gods honor and glory, not any interest of his own, as appeares by the next verse, *Thou shalt then accept sacrifice of justice, oblations and Holocausts, then shall they lay calves upon thine Altar.* For though the Sacrifices of the old Law did not justifie of themselves, yet when they proceeded from a lively faith, they did, as other good works doe, and so might be call'd in this sense, *Sacrifices of justice.*

By this (*O my Soul*) thou maist learn a pious lesson, that is, to be zealous with *David* for Gods glory, and to prefer that before all privat interests, to spare no cost nor labour for Gods honor; And if thou hast not the means to build a spirituall Temple to his honor, that is, either to convert a Soul, or thy cuntry to true faith & holy life, by preaching, teaching, or writing books, yet encourage others that can assist them by thy means, as *David* encourag'd and assisted *Salomon* in building that materiall Temple. For so, though thou thy self dost not build this Temple, yet, thou, with *David* preparing the



Psal. 136.

the materials, and bestowing the cost, shalt be partaker with those, who convert Souls, & so build God a spirituall Temple, in which he may be honor'd with Sacrifices of thanksgiving, prayer, and praises to his holy name. *England* is English mens *Hierusalem*, which they must never forget in their prayers, but must say with *David*, *If I forget, thee O England, let my right hand be forgotten*. And the antient true Church of England, heretofore great & glorious, now little and obscure in the eyes of men, by reason of the change of state, and the past & present persecution, must be their Temple; To the restoring whereof, some must cooperate by preaching, teaching, writing, and good examples, others by encouraging their preachers and teachers, and by ministring meanes unto them; and both must with *David*, prefer this common good, and flourishing estate of the Church and Country of *England*, before all private respects, and commodities whatsoever.

8. But *David*, no doubt in an Allegorical sense, had a further ayme, to wit, at the Church and temple of Christ,

Christ, the second *Salomon*, and the verity of that figurative Temple; for *David* having a more explicate faith, then the ordinary Jewes, beleev'd explicitely, that the *Messias* Christ Jesus, God and man, was to come to save mankind, and to that end was to build a far more noble Temple then he & his son *Salomon* could build, & out of this zeale he praiest to God to build the walls of this *Hierusalem*, and to plant this Temple of his Church, knowing this spiritual far excels that material Temple.

9. The founder of the first Temple was the first *Salomon*; the architect of the Temple of the Church was *Christ Jesus*, who feared not to say of himselfe, *behold more than Salomon here*, because he knew himself not only to be wise, but wise-dome itselfe; that Temple was confined in *Hierusalem*; this is greater then *Hierusalem* and all *Jurie*, yea hath no other limits then those of the world; that temple and Synagogue comprehended onely the Jewes, the issue of *Abraham*, *Isaac*, and *Jacob*, and therefore God was onely known in *Jewrie*, and in *Israel* his name was great

Luk II.

Psal. 75:

- great; this Temple of Christs Church containes Jew and Gentile, and all the World, and therefore few were saved by that Temple, thousands and millions by this; that Temple was built of material and inanimate, this of living stones, according to that of
- 1 Pet. 2. *S. Peter, be ye also your selves, superedified as it were living stones. That Temple was not built by David the warrior, but by peaceable Salomon, this not by Alexander the great, or Iulius Caesar; nor any such warlike prince, but by the peaceable Messias Christ Iesus, the Prince of peace; there were many workmen, who travelled in the building Salomons Temple, seventy thousand who carried burdens: eighty thousand hewers of stone in the mountaine: besides the overseers of every worke, in number three thousand three hundred: The workmen which concur to the building of Christs Church, are some Apostles, and some Prophets,*
- 3 Reg. 5. *building Salomons Temple, seventy thousand who carried burdens: eighty thousand hewers of stone in the mountaine: besides the overseers of every worke, in number three thousand three hundred: The workmen which concur to the building of Christs Church, are some Apostles, and some Prophets,*
- 3 Reg. *and other-some Evangelists, and other some Pastors and Doctors, and these, millions in number, by preaching and ministering Sacraments shall worke in this Temple to the worlds end, to the consum-*
- Ephes. 4. *and other-some Evangelists, and other some Pastors and Doctors, and these, millions in number, by preaching and ministering Sacraments shall worke in this Temple to the worlds end, to the consum-*

consummation of the Saints, unto the worke of the ministry, to the edifying of the body (Myſticall) of Chriſt, which is his Church: There was heard no noyſe of hammer or tooles of iron, <sup>3</sup> Reg. 6: when that temple was built, becauſe the ſtones were brought thither ready hewen. And in building the Church, there was no noyſe of armes, or instruments of war, by which the Emperors of the *Caldeans, Medes, Persians, and Romans*, were raised, onely the preaching of a few unarmed fiſhermen was heard, & by vertue thereof, this goodly Temple was built and daily augmented, notwithstanding Iewes and Gentyles, Phyloſophers, Tyrants and all the world ſtood in armes againſt the builders, and did all they could to obſtruct it: That Temple was veſted <sup>3</sup> Reg. 6: with gold, this with what is more precious, Charity; In that was a great Laver, in this Baptiſme, which waſheth <sup>2</sup> Par. 3 & 4. the Soul; In that was the Altar of holocausts, and of incenſe; In this, as *S. Paul* ſaith, *we have an Altar whereof they cannot eat, who ſerve the Tabernacle*; In that were places ſeparate, one called *Holie*, another *Holie of Holies*, <sup>2</sup> Par. 3. others

- others called *Courts* : In this there are divers orders, and degrees of Priests, Archbishops, Bishops, inferior Pastors, and many Religious orders ;
- 2 Par. 4. In that were ten golden candlesticks, on which were lights to illuminate the Temple ; In this are Apostles & their
- Mat. 5. successors, who are called *the light of the world*, and they are candlesticks also, which shew the light of the faith to others : In that was a Cloud called the
- 2 Par. 7. glory of God, because it was a sign & figure of his Divinity ; In this the Son of God, Christ Iesus, God and Man, was offered bloodily on the Crosse, & every day unbloodily on the Altar, which Optatus calls *Sedem corporis Domini*, *the seat of the body of our Lord* ;
- Optatus Milevitanus l. 6. contra Donatistas. Agg. 2. by which it is manifest, that, as Aggeus long since prophesied, *Great is the glory of this last house*, (This Church of Christ) *more then of the first*.
10. David therefore, foreseeing by faith the glory of this Temple, *Hierusalem*, and Church of Christ, desires Almighty God *it may be built*. And why David ? O, saith he, *then* and not before, *thou shalt accept the sacrifice of justice* ; And what is that ? the Sacrifice

crifice of the Crosse, to wit, of *Christ Iesus* offered by death on the Crosse. This Sacrifice is the fountain of all grace received ever since *Adams* fall; this Sacrifice appeaseth Gods wrath and satisfies his justice, in paying the great price of our Redemption; by this Sacrifice God was more honored, then by all the sacrifices that were ever before offered; by this Sacrifice we were reconciled to God, and his Angels; By this, sin was cancelled, the Devil vanquished, the gates of Hel, that is *Limbus Patrum*, were broken downe, and all the prisoners joyntly delivered; death was despoyled of his sting, death was put to death; finally by this only host, *once onely offered*, our redemption was consummate, for so *S. Paul* saith, *by one oblation hath he* Heb. 9. & *consummated for ever them that are* 10. *sanctified.*

11. And peradventure *David* (being a Prophet, and having a more explicate faith then the other Jewes) alludes also to the Sacrifice, which *Christ* instituted and offered at his last supper; and which is daily repeated by the Priest in the Church; And this (in respect

Mat. 26.



spect of the thing offered, which is Christ, differs not from the sacrifice of the Crosse; because in both Sacrifices the same Christ, and the same bodie and blood, is offered; though in other respects they differ, because that of the Crosse was a bloodie sacrifice, this unbloodie, that was offered in it's ovyen form, this in the likenes of bread and wine; that was a real mactation and killing of Christ, this mystical onely, that was our Redemption, this onely an application of it; that was an universal cause of all grace and remission of sins, this is a particular cause (as Baptism is) which determines the universal to certain effects; that impetrated grace by its own vertue, this by vertue from that; that, because it was a bloody Sacrifice, and contain'd the ful price of our Redemption, was offer'd, but once, because a bloodie sacrifice is but once killed, a ransom or Redemption, is but once payd; this, because it is a mystical mactation, and onely an application of that price of our Redemption, is often repeated; That was offer'd immediatly by Christ, this now immediatly by his Priest at the holy Altar.

12. This



12. This veritie of the unbloodie Sacrifice, Catholique writers prove by all those kinds of arguments (as in some Bookes of myne) by which the greatest mysteries and Articles of our faith are proved, as by Scriptures, Councils, Fathers, and practise of the Church; but because I intend in this my *Paraphrase* to abstain from controversies, and only stir up sinners to repentance, I will omit all such arguments, and returne to our penitent king and Prophet.

13. And why, *David*, dost thou so much desire that the walls of this Hierusalem, and the Temple of Christ should be built? Out of my zeal of Gods greater glory, and salvation of others; for then, saith he, *shalt thou accept sacrifice of justice*; then, and not before *shalt thou accept* the bloody and unbloodie Sacrifice of the Son of God, the true *sacrifices of justice*, because the bloodie Sacrifice satisfied thy justice in paying the price of our Redemption, and the unbloodie applies the price: and then by these Sacrifices thou shalt be infinitely more honor'd then by all the sacrifices of the old law; then shall thousands more both of  
N  
Iewes

Jewes and Gentils be saved, then were in the old law; then *shall be layd on thy Altar, not calves, & oxen, but the Sacrifices of thy sacred bodie & blood, the verities of those figures.*

14. In a tropicall or morall sense *Hierusalem* and the Temple signifie the Soul of man, and in this sense, *David* desires the wals of his *Hierusalem*, the forces of his Soul, lost by sin, may by grace be repaired. Desire thou also, O penitent sinner, with this penitent King and Prophet, that the wals of thy Soul, thy ruinous *Heirusalem*, demolished by sin, may be repayr'd by Grace; that faith, the foundation of this spiritual Temple, may be renewed if it be lost, or strengthened, if decayed; that the foundation of thy hopes on which this *Hierusalem* and Temple is raised, may be immoveable, that Charitie may be the roose, that it may be cleansed from all sin, adorned with all Christian vertues, embelished by Gods grace and gifts, of the holy Ghost; and that in it spiritual sacrifices of prayer, praise, thanksgiving of a contrite heart, and all good works may daily be offered to Gods honour and glory.

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15. Lastly,

15. Lastly, in the Anagogicall sense, *David* desires the wals of the celestial *Hierusalem* may be built, that is, the Heavenly *Hierusalem*, ruined in part by the fall of *Lucifer* and his rebellious followers, may be repayed, and their seats filled. For he knew by faith, there was a *Hierusalem* in Heaven, far more glorious then that on earth, and which by *S. Iohns* description is built of no worse materials then pearls, gold, and pretious stones, thereby signifying the splendor, riches, and majestie of it. *S. Paul* calls it a *marble* Heb. 10.  
*Stone, and the Citie of the living God, Heavenly Hierusalem, and the assembly of many thousand Angels, the Church of the first born, which are written in the Heavens.* This is the true *Hierusalem*, the true vision of peace, where all, seeing God face to face, agree peaceable in loving, praising and serving him.

16. In this *Hierusalem* everie Saint and Angel, is a living stone, which composeth this Citie, everie Saint and Angel is a courtier of this Court, every Saint and Angel is a minion, and favorite of the Heavnelie

king, every Saint and Angel is a Que-  
 refter of Gods Ghappel, every Saint &  
 Angel is a king of a kingdom no leffe  
 extenfive then that of Heaven.

17. In this Heavenly *Hierufalem* there  
 is peace without war, securitie without  
 feare, contentment without difguft,  
 fatietie without cloying, joy without  
 sorrow, reft without labour, light with-  
 out darknes, morning without evening,  
 day without night, Spring without  
 fall, summer without winter, youth  
 without age, health without fick-  
 nes, life without death, happines with-  
 out misery, and one happier then an  
 other, without envie, becaufe every one  
 rejoyces in anothers happines, as if it  
 were his own; no fin againft God, all  
 jointly loving him, no difcord, be-  
 caufe all in God love one another, & no  
 end of all this felicity, but a perfeve-  
 ranc: for all eternity. O world, how vile  
 feemest thou, when I contemplate this  
 Heaven. All thy pleasures, honours, and  
 riches, are but sweepings of this houfe,  
 lees of this wine, drosse of this gold,  
 chaff of this corn, fragments & crums  
 of this banquet; all the world is but a  
 poore cottage in respect of this pallace,

a village in respect of this kingdom, a litle hillock in respect of this high & holy mountain, a Point in respect of this Circumference. O how great is the house of God, and how great is the place of his possession? O how beloved are thy tabernacles, O Lord of hosts? my Soule covets and faines unto the courts of our Lord: Blessed are they that dwell in thy house, O Lord, for ever and ever Psal. 28. they shal praise thee: If I shal forget thee O (Heavenly Hierusalem,) let my right hand be forgotten; let my tongue cleave to my jawes, if I doe not remember thee: The thought of thee shal make me suffer all afflictions with alacritic; the remembrance of thee shal make me contemn all that the world can promise or threaten. Psal. 136.

18. O Lord (saich David) deal favorably in thy good wil with Sion, that the walls of Hierusalem (of this Heavenlie Hierusalem) may be built up, that sinners may with me be dayly converted, and made fit to be living and precious stones, of which that Citie is built, that the emptie rooms in Heaven, made vacant by the fall of Lucifer and his adherents, may be filled

led by holie Soules dailie thither ascending, that the number of the elect and predestinate may be accomplished, and the Church Militant assumed to that Church Triumphant, & consequently that then there may be no more any Church militant, but of both may be made one Church triumphant, where the blessed may for al eternitie offer spiritual sacrifices of themselves & all their actions unto thee; where they may render thee not the material *Calves*, which the Jews *layed upon thy Altar*, but the spiritual *calves of the lip*, as *Osee* the Prophet stiles them, or the *fruit of the lip*, as *S. Paul* termes them, that is, praise and thanksgiving, for ever and ever.

Osc. 14.  
Heb. 13.

And 3. (O my Soul) pray thou also that this Heavenslie *Hierusalem* may be built up, that thou maist be one, even the least of the stones in this building; yea though thou shouldst suffer much knocking and hammering of adversities, before thou canst be made fit to be placed in that building. Nothing attaines perfection, but by suffering. The gold cannot be pure, unlesse it passe the fire; The corne is not purged from chaffe, but by threshing, nor can  
it

it make bread til it be ground; The grapes are pressed before they make wine, frankincense perfumes not til it be burnt: The stones of the material *Hierusalem* and temple, could have no place in those sumptuous buildings, til they were hewn, polished, & carved, and shal any Christian think to be ever placed in the celestial *Hierusalem*, without suffering the hammer of adversitie; Our blessed Saviour is the corner stone, yea the foundation both of the militant and triumphant *Hierusalem*; his Virgin-Mother is the next precious stone of that Citie, the Apostles and all the martyrs and Saints, make up another part of that heavenlie Fabricke; yet what knocks, what torments, yea and deaths did they suffer, before they found place there.

Tunſionibus, preſſuris,  
 Expoliti lapides,  
 Suis coaptantur locis  
 Per manus artificis  
 Disponuntur permanſuri  
 Sacris ædificiis

Those



## The fiftieth Psalm

Those stones the workmen press & beat  
 Before they throughlie polisht are;  
 Then each is in his proper seat  
 Establisht by the builders care;  
 In this fair frame to stand for ever,  
 So joynd, that them no force can sever.

19. O Sweet JESVS, the Prince,  
 and chief Architect of this Heavenlie  
*Hierusalem*, grant me a place in that  
 glorious Edifice, and if through my  
 many sins, I am so unapt, that I need  
 much polishing, and knocking; spare  
 me not, but hammer me, and break me  
 here, so I may be one of those living &  
 pretious stones hereafter, of which that  
*Hierusalem* is composed; *Hic ure, hic*  
*seca, ut in aeternum parcas*; here burne  
 me, here cut and lance me, that thou  
 maiest spare me for ever. Amen.

S. Au-  
 gustin.

FINIS.

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